

America

December 4, 1954
Vol. 92, Number 10

NATIONAL CATHOLIC WEEKLY REVIEW

UNIVERSITY OF
NOTRE DAME
NOV 29 1954
SOCIAL SCIENCE
LIBRARY

Another look at subversion of faith

JAMES J. MAGUIRE, C.S.P.

Religious realities in Colombia

PAUL S. LIETZ

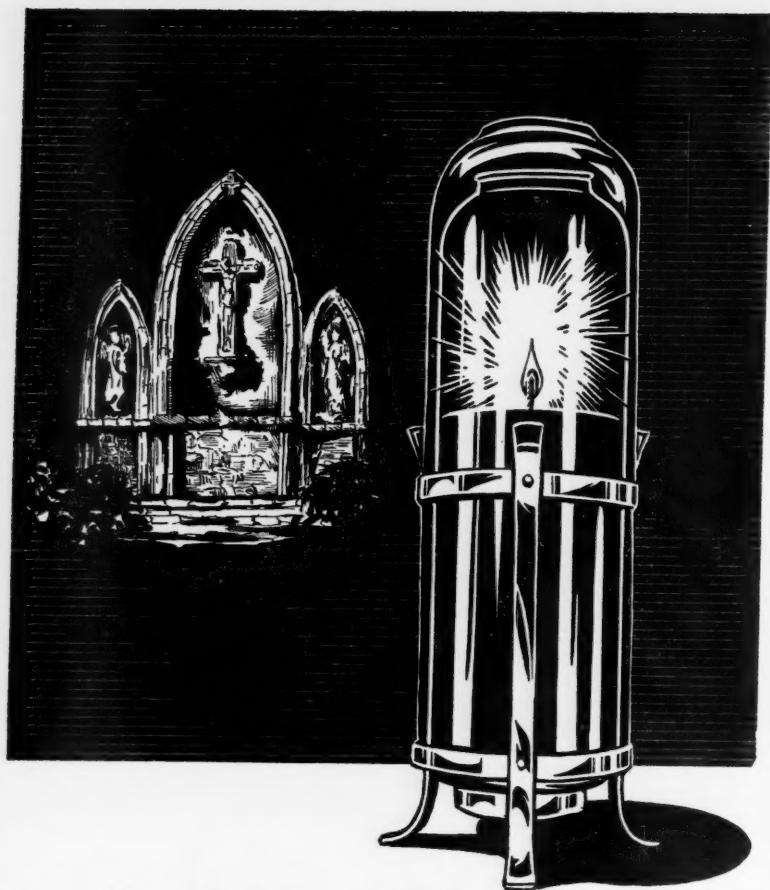
Critical meeting of GATT at Geneva

BENJAMIN L. MASSE

EDITORIALS French Premier hailed
Acid test in Vietnam
Bishops define the enemy

20 CENTS A COPY

\$7 A YEAR



TOTIS VIRIBUS

Since our founding in 1855, Will & Baumer has worked unceasingly to supply the Church with candles of the highest quality. Every resource at our command—untiring laboratory research, experienced craftsmanship—has been devoted to making a better product . . . suited in every respect to the high purpose for which it is intended.

Latest Will & Baumer improvement is the New Style Sanctolite, now being introduced to the Clergy. A scientifically-designed 7-day Sanctuary Light that burns steadier—and longer—it conforms to the high standards of quality and value inherent in every Will & Baumer product.



Will & Baumer

CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MANUFACTURERS OF AMERICA

SYRACUSE BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN BY APPOINTMENT

CONTENTS

America, December 4, 1954

Current Comment 261
Washington Front. Wilfrid Parsons 265
Underscorings. C. K. 265

Editorials 266
Bishops define the enemy
French Premier hailed
Acid test in Vietnam
Religious estimate of secular colleges
Fr. McGowan steps down

Articles
Another look at subversion of faith 269
James J. Maguire, C.S.P.
Critical meeting of GATT at Geneva 271
Benjamin L. Masse
Religious realities in Colombia. . . 273
Paul S. Lietz
Feature "X": Solemn betrothals. . 274

Literature and Arts 275
Belgian letter
A. Deblaere

Books. Reviewed by
AMERICA balances the books. . . . 276
Fiction: Harold C. Gardiner
Faith and Freedom 278
O. Halecki
Stephen R. Mallory: Confederate Navy Chief 279
John W. Kelly
The Constitution and What It Means Today 280
R. C. Hartnett
Not Without Tears 280
Fortunata Caliri
Jesus and His Times 281
Gerard S. Sloyan

The Word. Vincent P. McCorry, S.J. 282

Theatre. Theophilus Lewis 283

Films. Moira Walsh 284

Recordings Phyllis Glass 286

Correspondence 288

AMERICA. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y. December 4, 1954, Vol. XCII, No. 10, Whole No. 2375. Telephone Murray Hill 6-5750. Cable address: Cathreview. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951 at the Post Office at Norwalk, Conn., under the act of March 8, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office.



..... 261
 rid Parsons 265
 ...C. K. 265
 266
 my
 cular
 wn
 on of faith 269
 S.P.
 TT at
 271
 lombia... 273
 etrothals.. 274
 275
 viewed by
 books..... 276
 ardiner
 278
 O. Halecki
 onfederate
 279
 W. Kelly
 What It
 280
 C. Hartnett
 280
 nata Caliri
 281
 I S. Sloyan
 Corry, S.J. 282
 ilus Lewis 283
 ira Walsh 284
 yllis Glass 286
 288
 ly by the Amer-
 treet, Norwalk,
 70 East 45th
 Y, December 4,
 Whole No. 2375.
 6-5750. Cable
 6-5750. Cable
 domestic, yearly,
 Canada, \$8; 20
 88.50; 20 cents
 and-class matter
 e Post Office
 der the act of
 879. AMERICA
 tholic Weekly
 gistered U. S.

St. Mary the Ancient

The next time that mythical "man on the train" informs you that Catholic devotion to the Mother of God is a recent frill added to the pure Christianity of primitive times, tell him about a little church in Rome which has just been reconsecrated. It is Saint Mary the Ancient, a sixth-century shrine built within the sturdy frame of what was even then a Roman ruin at the foot of the Aventine. Its original Latin name (*Sancta Maria Antiqua*) revives an age when the people of Rome still spoke Latin. Our Lady's epithet—the Ancient—shows that sixth-century Christians thought her just as familiar and traditional as the old walls housing her new church. Pope St. Martin I and Pope St. Zachary adorned it with frescoes in the seventh and eighth centuries. When earthquakes and the Saracens damaged the shrine, Pope St. Leo IV closed it in the middle of the ninth century. This winter, as the Marian Year comes to an end, those same frescoes, restored to their original places, again look down on pilgrims who attend the Holy Sacrifice at an altar consecrated 1,400 years ago. As Dec. 8, Our Lady's beautiful feast of the Immaculate Conception, draws near again, what more fitting thoughts can we have of her than those suggested by this ancient Roman church? Down the centuries Mary rises above the decay of successive, crumbling civilizations. She is the peerless Mother of God, rich tabernacle of His fairest graces. This Marian Year nears its end. Yet every year is Mary's. The long history of Catholic devotion to her is proof of that.

UN on freedom "to change his religion"

A question of great interest to missionaries, especially in predominantly Moslem countries, came up for spirited, if brief, discussion in the social committee of the current UN General Assembly. The occasion was the debate on the projected Covenant of Human Rights, which, unlike the UN Human Rights Declaration, is intended to have legal force. Two Moslem delegates, those of Saudi Arabia and Afghanistan, criticized a phrase appearing in article 18 of the draft covenant guaranteeing the right of an individual "to change his religion." This provision, it was charged, had been inserted through the pressure of certain groups "outside the United Nations." It being clearly understood that reference was made to Christian groups, the Costa Rican delegate, Rev. Benjamin Nuñez, pointed out that religious freedom was a human right just like the others in the draft covenant. He added that, while the United Nations should not embark on theological or religious discussions, he wished to state that Christianity is a universal religion and Christ's Church has received from its Founder the duty of teaching all nations. Further discussion of the draft was postponed until next year, when it can be counted upon to occasion more exchanges. The representatives of both Pakistan and Indonesia, it is worth noting, declared that article 18 is not in conflict with either their constitutions or the Koran.

CURRENT COMMENT

Belgian scholar on Church in U. S.

Writing in the autumn issue of *Lumen Vitae*, Rev. François Houtart, a specialist in religious sociology attached to the Malines (Belgium) archdiocesan chancery, warns that the Catholic Church in this country is now undergoing a sociological transformation that has already caused serious losses. (*LV* is published by the International Center for Studies in Religious Education, 27, rue de Spa, Brussels.) The postwar material expansion, says Fr. Houtart, who spent two years of research in this country, is remarkable and even indispensable in view of our needs. He claims, however, on the basis of his studies, that this expansion may be hiding other, less cheerful aspects. Among basic causes of what he terms the "dechristianization" of many baptized persons, the author cites the progressive breakup of the national groups which have formed the basic structure of the Church in the United States. In the opinion of the Belgian observer, many illusions exist in this country about the true state of religious practice and the real number of fallen-away Catholics. He adduces statistics and official diocesan reports in support of his contentions. According to the *Lumen Vitae* contributor, the situation is particularly challenging in respect to the Spanish-speaking Catholics, including the Puerto Ricans. This is not exactly news to American Catholics, of course. The fact that Puerto Ricans have poured into this country by the hundreds of thousands, within a decade, with very little knowledge either of English or their religion, poses an overwhelming problem. Like many other of our problems, it overtaxes our personnel and facilities. Still, it is useful to read a foreign scholar's analysis of "soft spots" in the American Catholic apostolate.

Mendès-France invades the wine-cellars

Will milk-drinking Pierre Mendès-France get anywhere in his battle with the alcoholism now hobbling his country? A series of Government decrees governing the sale, taxes, production and distribution of alcoholic beverages are putting teeth into his determination to solve grave problems caused by the over-indulgence in alcohol of about 35 per cent of France's adult male population. In France, a shot of cognac puts an edge on the early-morning cup of coffee. The day is clocked by a "wine-break" at mid-morning, an

aperitif before lunch, *vin rouge* with lunch itself, and some more relaxed drinking before, with and after the evening meal. It all mounts up. . . . France's 450,000 bars and cafés are now forbidden to sell hard liquor between 5 and 10 A.M. That will keep brandy out of the morning coffee. But how about the rest of the day? The new laws will stiffen fines for public drunkenness. First offenders will pay 5,000 instead of 1,000 francs. Taxes on hard liquor and aperitifs will go up as much as 20 per cent. As he sips his milk, M. Mendès-France realizes that these new decrees will stir bitter opposition from the millions of Frenchmen who make their living from the sale of alcoholic beverages. He is confident that his policy of keeping people informed of the dangers that menace them—in this case economic, physical and moral—will ultimately pay off in increased sobriety, better health, substantial savings and a stronger national economy. We also agree with M. Mendès-France that "decent living conditions" for all would lessen the attraction of the cafés.

The Rio Conference

On arriving at Rio de Janeiro for the Inter-American Conference of Ministers of Finance and Economy, which opened on Nov. 22, the deputy chairman of the U. S. delegation, Herbert Hoover Jr., exuded optimism and good-will. Meetings like this one, he said, are

. . . existent and tangible proof that the free peoples and nations of this hemisphere work together in friendly and productive partnership toward our common goal of peace and prosperity.

It is doubtful whether these sentiments were widely shared by delegates from the 20 other republics represented at the conference. On the contrary, most of the Latin Americans arrived in a state of open dissatisfaction with their big brother from the North. They look upon him with the resentment which primary producers commonly feel toward the prosperous fabricators of their raw materials. After working hard in their mines and on their farms, primary producers must sell their output in a highly fluctuating market. The fabricators, by "administering" their own prices, manage to blunt the forces of supply and demand. Latin Americans also resent Washington's tendency to treat their countries as outlets for commercial in-

vestment rather than as objects of aid. As underdeveloped countries they decry our insistence on the economically feasible and the financially profitable. What they want from the Rio conference is 1) some scheme that will give them a stable return from their mines and farms; and 2) a new agency that will lend money on easy terms and without paternal supervision. However displeasing the prospect, success or failure at Rio will wholly depend on our ability to satisfy these two demands.

Dr. Raab spotlights Austria

Austria had not been in the news much of late until the official visit last week of Chancellor Julius Raab, who came to confer with the President and State Department officials. Dr. Raab did not come seeking economic aid. U. S. aid to Austria ceased last year. The country is prospering economically under a stable coalition Government which represents 85 per cent of the electorate. Dr. Raab came to seek a solution to a more complex problem: how to get the USSR actually to sign the peace treaty on which Russia and the three Western powers now agree in practically all details. The one question still unsettled is how long occupation troops will remain in the country. Last winter at Berlin, the Western powers held to the position that troops would move out ninety days after the signing of the treaty. Russia held out for a period up to two years, and France's Premier Mendès-France, in his UN talk, suggested a compromise looking toward the longer period. Austria is irked that her problems have been linked by the West with those of a reunited Germany as a prerequisite test of Russia's good faith. Understandably, she wants the West to press the USSR for the solution of her problem—already so near solution—independently of the untangling of the German puzzle. To this end, she might agree to the longer occupation, however, if the West can see a gain in such a compromise.

Dec. 15, "Safe Driving Day"

Nearly 10 million traffic accidents brought property damage, personal injury and death into hundreds of thousands of American homes last year. Every 23 seconds an accident occurred in the course of 1953, injuring a total of over 1.35 million and killing 38,300 persons. The total bill for traffic damage ran to \$4 billion. Such grim statistics make it clear why every American should pay special attention to the Dec. 15 program of the President's Action Committee for Traffic Safety. On that day, designated "Safe Driving Day," every driver and walker is urged to heed these safety principles: 1) Observe the letter and spirit of all traffic regulations; 2) Be courteous to every driver and pedestrian; 3) Give full attention to driving and walking. As a result of its nation-wide campaign, the committee hopes to demonstrate conclusively, through an almost accident-free day, that motorists and pedestrians can eliminate the vast majority of traffic acci-

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LaFARCE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising Manager: MISS JANE VLYMEN

id. As under-
istence on the
ally profitable.
nce is 1) some
urn from their
that will lead
aternal super-
ect, success or
our ability to

ch of late until
or Julius Raab,
and State De-
come seeking
ased last year.
under a stable
ts 85 per cent
week a solution
get the USSR
ich Russia and
a practically all
d is how long
country. Last
eld to the posi-
days after the
for a period up
ndès-France, in
looking toward
t her problems
se of a reunited
ia's good faith.
t to press the
already so near
ing of the Ger-
ee to the longer
a see a gain in

brought prop-
into hundreds
year. Every 23
course of 1953,
on and killing
traffic damage
istics make it
pay special at-
the President's
On that day,
ery driver and
ety principles:
all traffic reg-
driver and pe-
ng and walking,
aign, the com-
ely, through an
ists and pedes-
of traffic acci-

dents by their own free action. The campaign deserves everybody's support. The arguments from economic loss and personal pain are impressive. Yet there is something more. Wanton carelessness on the roads is morally wrong. One may, 99 times out of 100, get by without injury to the body. But the positive neglect of a moral obligation is always damaging to the soul. Drivers are obliged to choose the narrow pathway of virtue even on the broad highways of the nation.

RCA a monopoly?

In the biggest antitrust suit yet instituted under the Eisenhower Administration, the Justice Department filed monopoly charges in New York on Nov. 19 against the Radio Corporation of America. Associated in the suit as co-conspirators are the American Telephone and Telegraph Company, Western Electric, Bell Telephone Laboratories, General Electric, Westinghouse and several others. That is as respectable a group of "blue chips" as ever solicited a proxy or paid a dividend. According to the Justice Department, RCA has been using its 10,000 U. S. patents to control the introduction and sale of new radio and television products. It is said to have resorted to the device of patent suits to discourage actual or potential competitors, or to force them into total dependence on RCA. Since 1932, says the Government, RCA has instituted more than 250 harassing suits of this kind, not one of which has ever been brought to trial. It appears, as a result, that the courts have never had the chance of passing on the validity of a single RCA patent. . . . As soon as the Nov. 19 suit was filed, RCA issued a statement strongly protesting its innocence. Radio-television is the fastest-growing, most competitive industry in the country, it claimed, precisely because of RCA's policy of making its inventions freely available to all comers. The agreements which the Government is now challenging, it asserts, have been approved by the courts on three separate occasions, and on one occasion, in 1932, by the Government itself. Thus the implication is that the Eisenhower Administration is persecuting RCA, together with its equally wealthy and respectable associates. A great many people will find that very hard to believe.

Fr. Cronin on domestic anti-communism

Rev. John F. Cronin, S.S., assistant director of the Department of Social Action, NCWC, has been unusually alert to the infiltration of subversives into public and private agencies for many years. Hence the suggestions he has made in his editorial, "Confusion on Communism," in *The Priest* for November merit close attention. Fr. Cronin believes that it is possible to reduce the "wide and vocal diversity of viewpoints" about domestic anti-communism. He makes two suggestions which, he hopes, might win "almost universal acceptance." "The first step in achieving unity," he writes, "is to make the policy [of combating domestic communism] as nonpolitical as possible." Investigations, indictments and prosecu-

tions, Fr. Cronin is convinced, should be focused on "guilty individuals, not an Administration or party." Mistakes in policy should be clearly distinguished from treason. The "complexity of Communist subversion" should be grasped in its totality, instead of concentrating upon "one facet" of the over-all threat. Secondly, domestic anti-communism should be aimed at "the current problem." Fr. Cronin is against pre-occupation with "past mistakes presently repented." He believes it is "impossible to overstress the importance of this proposal." Only in exceptional cases would he charge persons with Communist affiliations before 1950. "It is inexcusable," in Fr. Cronin's opinion, "to attack an outstanding public personage for a few front connections made in his college days." Many well-balanced anti-Communists may differ with this distinguished priest on details. All of them, we feel, will support his major proposals.

The Lion and the Lane (pictures)

The German submarine commander who on May 7, 1915 sank the *Lusitania* unwittingly helped to precipitate an unresolved Anglo-Irish dispute that again bobbed up in the news a few weeks ago. Sir Hugh Lane, an Irish art collector, went down with that ill-fated vessel. In 1913 he had made a will bequeathing to the National Gallery in London a collection of 39 paintings, mostly of the French Impressionist school. Just before leaving for the United States in 1915, however, he made a codicil to his will, leaving the pictures to the City of Dublin. But since the codicil was not witnessed, it was of no effect before British law. Irishmen of every political stripe joined in urging the British Government to give effect to what was obviously Sir Hugh's final decision: that Dublin should house his pictures. The British Government set up a committee in 1924, which reported that Sir Hugh "thought he was making a legal deposition which would take effect in the event of his not returning alive from the dangerous voyage. . . ." Nevertheless, it would not recommend changing the will by act of Parliament. That would constitute "a legal precedent of the utmost gravity, not justified by the facts." . . . The question was revived in the British Parliament on Oct. 29 and Nov. 5 of this year during a debate on a bill regulating the status of the Tate and National Galleries, which between them house most of the Lane collection. E. L. Mallalieu, Labor member, moved that the pictures be restored to Ireland. He reminded the Commons that Parliament in 1916 had changed the will of Cecil Rhodes to annul the grant of Rhodes scholarships to Germany. The motion was lost, 89-20. So the Lane collection remains in London, a monument to Britain's unwillingness, even when it no longer rules the waves, to waive the rules.

Death overtakes Vishinsky

Death suddenly overtook Andrei Y. Vishinsky the morning of Nov. 22 at his desk on Manhattan's Park Avenue. The secular press promptly spread on the rec-

ord his merciless castigation and humiliation of the "Trotskyite traitors" whom he sent to their graves in the bloody purges of 1936-38, his engineering of the rape of Latvia in 1940 and Rumania in 1945, his thundering vituperation of U. S. "warmongering" and "Wall Street imperialism," his repetitious obstructionism against post-war settlements and, finally, his intermittent "cooing" of the Soviet "peace line," especially since the death of his idol Stalin. Ever the minion of his Kremlin masters, whether as Deputy or (for four years, 1949-53) actual Foreign Minister, he was said to have shown a more conciliatory mien in the last six weeks of his life. . . . Religious journalists are more likely to recall his avowed atheism. It was on Oct. 24, 1947, arguing before the General Assembly's Political Committee in favor of muzzling free expression, that the then Vice Foreign Minister proclaimed: "I am an atheist. I am the same atheist who gets letters from Americans to the effect that I should recant my atheism all of a sudden." The letters seemingly made some impression. Why did his acute legal mind add "all of a sudden"? To leave a loophole for a more gradual return to God? We hope so. On occasion he attended the annual Mass for UN delegations at St. Patrick's Cathedral. The immortal soul of Andrei Vishinsky, an atheist champion of murderous tyranny, was judged forever the moment he died. Taught as we are to "pray for those who persecute and calumniate you," we can only ask God's mercy on this anti-God and anti-human brother.

Fr. Florence Sullivan, S.J., R.I.P.

By mischance we did not hear until a few days ago of the death in Mobile, Ala., on Oct. 28 of Rev. Florence D. Sullivan, S.J., an associate editor of *AMERICA* from 1931 to 1934. Fr. Sullivan, who was 71, was born in Dubuque, Iowa, and entered the Society of Jesus in 1898. He was ordained in 1913, did a year of social-service work in New York in 1914 and served as regent of the Dental School at Loyola University, New Orleans, 1919-25. Then he began a six-year term as president of Loyola. During this period he founded Loyola's radio station WLWL, one of the largest in the South, which is still operated by the university. Joining the *AMERICA* staff in 1931, he showed in his writings a bent for applying the social implications of Catholic doctrine. Fr. Sullivan left *AMERICA* to become pastor of the Gesu Church in Miami, Fla., where he remained some ten years. In 1946-47 he served on the executive committee of the Institute of Social Order at St. Louis. His remaining years were spent in pastoral work. Our former colleague was a well-known speaker, much in demand at civic and religious gatherings, and contributed to many magazines. In all he did, his warm friendliness and dedicated zeal endeared him to everyone. At the time of his death he was pastor of St. Joseph's Church in Mobile. Fr. Sullivan is survived by three brothers and three sisters. May he rest in peace.

SOVIET ECONOMIC PENETRATION

With the signing of the Suez agreement between Britain and Egypt and the windup of the Iranian oil negotiations, Arab-Western relations in postwar years have never been more favorable. As though recognizing these signs of the times, Soviet penetration of the Middle East has gone off on a new tack. Where Communist infiltrators were once content to stir up volatile Arab student bodies and spread dissension in the midst of the growing industrial class, their accent is now on economics as the best means of getting a foot in the door.

Soviet-sponsored trade fairs—natural attractions for Middle Easterners—are sprouting all over the area. Turkey, Syria and Greece have had their share in recent months. Similar fairs inside the Iron Curtain lure many a Middle Eastern economic team northward to view Soviet manufacturing prowess. When the Middle Eastern guests return the invitation to Soviet teams, it gives the Communists an opportunity to observe Arab economies at first hand.

Hence, as the bimonthly *Middle East Report* notes in its Nov. 9 issue, trade talks and trade pacts are very much in the news as Czechs, Rumanians, Hungarians, Bulgarians and Red Chinese offer their wares in the Middle East. The opportunity of exchanging raw materials for Russian machinery seems very enticing to the Arab countries, even though Communist delivery is problematical.

Add to these enticements a growing number of agricultural conferences, pest-control meetings and cultural conclaves. The result is a reasonable facsimile of U. S. technical-aid programs. In short, the Russian is taking a leaf out of the American book and imitating the most appealing anti-Communist measure in our postwar foreign policy.

Instead of increasing our own technical-aid programs to counter these Soviet moves, we are reversing our field. Last August Congress appropriated only enough money (\$9.9 million) to cover the commitment we had previously made to the UN's Expanded Technical Assistance Program (UNETAP) for the balance of 1954. President Eisenhower had requested an additional \$9 million for the first part of 1955. Come Jan. 1, therefore, UNETAP will be handicapped by the lack of funds.

Congress may yet appropriate more funds. Nevertheless, the damage will have been done when projects already begun face cancellation, if only for a time. Most of them have been begun by the people themselves. Their abandonment now will leave disillusionment and discontent in their wake.

It was U. S. initiative that provided the spark for UNETAP and took the leadership in sponsoring its programs. In the long-range view of the problems which face us in underdeveloped countries, TA may yet prove more effective than military alliances in combating communism. It would be tragic, therefore, to forfeit that leadership, just when the Soviet Union is already moving in.

V. S. K.

WASHINGTON FRONT

For the past two weeks I have been writing rather encouragingly on the prospects of President Eisenhower's program in the incoming Democratic Congress. Recent information reaching me causes me to modify somewhat these bullish prophecies.

For one thing, a Democratic campaign worker recently returned from the Far West displayed to me a sheaf of transcripts of Vice President Nixon's speeches out there those last two hectic weeks of the campaign. In attributing by implication "treason" to the Democratic party as a whole and some Democrats in person, these went far beyond anything I had been led to believe from what the press agencies had cared or dared to put on the wires.

Then he showed me a portfolio of advertisements from Western papers attacking in unbridled terms the loyalty of incoming Sen. Joseph C. O'Mahoney of Wyoming, Sen. James E. Murray of Montana, Rep. John Carroll, defeated for Senator in Colorado, of Richard L. Neuberger of Oregon, whose election has been conceded by the incumbent, Sen. Guy E. Cordon, and of several lesser lights.

The target of Western Democratic animosity is primarily Mr. Nixon, though Mr. Eisenhower is also involved through his enthusiastic telegram to Mr. Nixon at the end of the campaign. The President, to be sure, admitted at his press conference of Nov. 3 that he was not aware of the offenses charged against his party in the West (though he had lived at Denver through a good part of it). He has also tried since to make amends, Mr. Nixon was not present at the "love feast" at the White House on foreign affairs, where the Democrats pledged support.

Nevertheless, not only Western but Southern Democrats seem pretty sore over the blanket charge of being "soft on communism," with its overtones of treason for twenty years. An eyewitness tells me incoming Speaker Sam Rayburn of the House threatens to break a blood vessel every time Mr. Nixon's name is mentioned in his presence, and Mr. Sam has enormous influence on his fellows in the party.

With the election of Mr. Neuberger now assured, the Democrats, with the help of Wayne Morse, will certainly organize the Senate as well as the House. People close to the Democratic side of the situation still insist that the election of Democrat Charles R. Howell over Francis P. Case in New Jersey is "certain" to result from the recount of the paper-ballot counties. If so, Mr. Morse's help won't be needed.

In spite of this, Democratic leaders here, beside assuring the Eisenhower foreign program, have also stated that "80 per cent" of his domestic policies will succeed, on the charming ground that they are New-Fair Deal policies extended.

WILFRID PARSONS

UNDERSCORINGS

The traditional lighting of the Christmas tree on the White House grounds will be replaced this year by a religious tableau including a life-size Nativity scene. This will be erected on the Ellipse grounds, between the White House and the Washington Monument. "The Christmas Pageant of Peace" will be opened by President Eisenhower Dec. 17. During the Christmas season, open-air religious services will be held at the site, including Masses on Dec. 18, 21, 24, 27, 30 and Jan. 3.

► Other U. S. cities where some form of public religious celebration of Christmas will be held (besides those listed in this column Nov. 13) are: Los Angeles; Port St. Joe, Fla.; Reidsville, N. C.; Albuquerque, N. M.; Oklahoma City; Greenville, S. C.

► To popularize the liturgical celebration of Advent in the home, the Liturgical Press, St. John's Abbey, Collegeville, Minn., has published *Family Advent Customs*, by Helen McLoughlin. It gives prayers for Advent occasions, recipes for Advent food, etc. (36p. 15¢).

► The annual Cardinal Spellman Award of the Catholic Theological Society of America was conferred Nov. 17 upon Rev. Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology at the Catholic University of America. The presentation was made by Francis Cardinal Spellman. The award, given for service to sacred theology, went to Fr. Connell on the basis of his writings, especially on moral and ethical problems, in both the religious and secular press. He is associate editor of the *American Ecclesiastical Review* and author of *Morals in Politics and Professions* (1946), *Outlines of Moral Theology* (1953) and other books.

► Some 200 Catholic nuns will gather at Kroonstad, Orange Free State, Dec. 16-20, according to an RNS dispatch from Pretoria, for the first National Congress of Religious Women ever to be held in South Africa. The delegates will represent more than 5,000 sisters of 50 different congregations working in the Union of South Africa, its mandated territory and protectorates.

► On the occasion of the opening of the eighth General Conference of the UN Educational, Scientific and Cultural Organization (Unesco), at Montevideo, reported NC Nov. 20, Solemn Mass was celebrated for the delegates by Archbishop Barbieri of Montevideo, with Archbishop Pacini, Papal Nuncio to Uruguay, presiding. Among those present were Dr. Luther S. Evans, director of Unesco, Sir Ronald Adams, president of its executive board, and representatives of some fifty delegations. Msgr. Giuseppe Sensi, the Holy See's official observer to Unesco, brought Pope Pius XII's greetings to the delegates.

C. K.

Bishops define the enemy

One of the first things a soldier must learn to do is to identify his enemy. Addressing their Catholic brethren of the Church militant, the annual assembly in Washington of U. S. bishops laid stress on this soldierly ability in an important statement issued Nov. 20. The enemy, they said, can today be wrongly identified with some political state or group of states. Good spiritual counter-intelligence will discover the real enemy to be a much less localized threat.

That enemy is atheistic materialism. Those who scan the skies awaiting its invasion from foreign shores were told that the enemy might be already entrenched in "one of our domestic institutions." Perhaps, in subtle forms, it is to be found in our own lives and hearts.

To conquer an enemy we must have strength. Today, in addition to material strength, we need the strength of the spirit:

Our vast physical resources and our masterly technical skills will avail us nothing unless we are a people strong in the faith which gives purpose to action, and in the morality which fosters discipline and courage.

How mighty are we in these pillars of national life? An unfortunate drift away from God and from a spiritual view of life has seriously weakened the country in recent times, say the bishops. Statistics of church membership appear to be on the rise, but how significant are these figures? "One looks in vain for any corresponding increase of religion's beneficent influence upon the nation's life."

There is not yet a deliberate turning away from God, but we find everywhere in America an excessive preoccupation with His creatures. As this "drift" continues, our materialism reveals its progressive godlessness—as secularism in government, as avarice in business, as paganism in our personal lives. Communism, the bishops imply, is only part of the danger. The larger, subtler peril is this materialism of our private lives and social institutions.

Faith in God and in His Christ can alone conquer this enemy. Here the bishops' statement, underscoring exactly what is meant by faith, is most timely for days in which we hear so much about the need for faith. Faith is not emotion or sentiment. It is "knowledge in its highest and truest form." God Himself is the guarantor of its truths.

It is refreshing to have these clear declarations from those to whom Christ has committed the teaching office of His Church in the United States.

With the same clarity the bishops cut through a dozen shadowy pseudo-definitions of "God," and proclaim Him in the fullness of His reality and in His majesty of Pure Being. God is "Infinite Affirmation." We were created to know, love and serve Him. We shall find no rest until we rest in Him—our origin, destiny and only hope for happiness.

This stirring document is full of divine affirmations. May it help bring faith, hope and love to a sick world.

EDITORIALS

French Premier hailed

Without depreciating in any way the many distinguished foreign personages who have come to Washington in recent weeks, it is the simple truth that the American people attached more importance to the visit of the controversial French Premier, Pierre Mendès-France, than to any of the others. One reason for this, of course, is the strategic role of France in the defensive coalition against Communist aggression. Without the cooperation of the French, our military men see no way in which western Europe can be defended, short of the Pyrenees, against a Soviet attack. A more important reason is the anxiety which has come to prevail in this country about the French Premier's ultimate objectives.

Quite frankly, M. Mendès-France arrived trailing clouds of doubt and suspicion. There was the matter of the Geneva accord, which ceded the northern half of Indo-China to the Communist Vietminh. There was the wrecking of the European Defense Community in the French Parliament. There was the harshness in driving bargains with France's allies, especially with the Bonn regime, which seemed to endanger the unity of the West. There was the talk from Paris about the necessity of negotiating an agreement with Moscow. To many Americans, all this added up to a serious doubt about the reliability of Premier Mendès-France in the common defense against communism.

In a typically brilliant, clean-cut speech on November 19 at the National Press Club in Washington, the French Premier, who was no doubt fully aware of the feeling in this country, undertook to dissipate American fears. To a considerable extent he succeeded. The sophisticated audience at the National Press Club, which has a keen ear for diplomatic doubletalk, gave him a standing ovation. A columnist for the Scripps-Howard press found the address reassuring. Even the hard-bitten Hearst tabloid, the New York *Daily Mirror*, reacted favorably. "He has not impressed us so far," it conceded editorially on November 20, "as one who is ready to sell Western civilization down the Volga. Quite the contrary."

The Premier made no excuses for the way he closed out the debacle in Indo-China. It was a peace "not without sacrifices," but better terms were not possible. "The military situation was hopeless," he said. In this judgment some of our own military minds, he testified, had concurred.

He was no more apologetic in his remarks on the

European Defense Community. The French people would not ratify it, and that was that. Nevertheless, he agreed that the West could not be defended without a rearmed Germany—and the West had to be defended. He thought that from a technical standpoint the new defense arrangement under the Paris agreements was superior to EDC. Nor did he believe that it would hinder Franco-German cooperation, or retard European integration. On the contrary, he thought that integration would come "perhaps quicker than lots of people think."

Equally reassuring was the Premier's rejection of the sudden Soviet maneuver of November 13 calling for a meeting of twenty or twenty-five countries 15 days later. To accept such a bid, he observed, would be "childish, unrealistic and even dangerous." On November 22, before the UN, he gave his conditional support to a Four Power conference in May. Moscow would first have to "forego diplomatic cleverness," proving its sincerity, for example, by finalizing the Austrian treaty. To be serious, preparations would have to bar "propaganda maneuvers." Above all, ratification of the Paris agreements, which he expects by next spring, would have to precede such a meeting. This, he made clear, is "not a matter of negotiation with the East."

M. Mendès-France has visited this country at least once every year since the war. His adequate handling of English and his Gallic clarity of expression helped him to win considerable confidence in his policy of seeking limited but attainable ends. This is the substance of the innovation he has introduced not only into French foreign policies but into the foreign policies of the West. If actually realized, limited ends will achieve more than grandiose plans overreaching the West's capacities.

Acid test in Vietnam

The communiqué issued November 20 at the conclusion of the visit of Premier Mendès-France to Washington spoke of Indo-China in the most general of terms. The French Premier and U. S. Secretary of State Dulles, it stated, had agreed on "coordinated procedures . . . to assist the Associated States to maintain their freedom and independence." Vague as this sounds, the realism with which M. Mendès-France has approached the problem of European unity gives grounds for hoping that out of the Washington conferences will also come a formula to salvage the steadily deteriorating situation in South Vietnam.

On top of the political chaos which still continues in that unfortunate country, news has come of a disturbing military buildup in the Communist-held north in violation of the armistice agreement. According to an intelligence report given out on November 19, the Vietminh, with Red Chinese help, have been able to equip and field three new divisions in the last few months. Though the armistice supervisory commission, whose efficiency in such matters is subject to

doubt, has not confirmed the report, there is little reason to dismiss it as rumor.

The implications of the Communist move are plain. If the Reds fail to capture all Vietnam as a result of the 1956 general elections provided for in the Geneva agreement, the free world may have another Korea on its hands. Ho Chi Minh has declared more than once that he means to extend his domain over all Vietnam. If he fails to do so by political means, the free world cannot rule out the possibility of another Communist venture in aggression in Southeast Asia.

Obviously one way to forestall a new Communist attack is to build up a strong indigenous Vietnamese army, which the French failed to do during the eight-year Indo-China conflict. We may safely assume that building such an army is included in Franco-American plans for South Vietnam. Nevertheless, there has been friction over the role the United States is to play in training these forces. Up to the present M. Mendès-France, while he is known to want U. S. help, has been wary of letting our military take charge. He seems to fear that the French veterans would resent the implication that they didn't know how to train troops for their own battleground.

If that be the basis of M. Mendès-France's objections, it can only mean that the French are persisting in their mistaken approach to the problem of Vietnam. The morale of the Vietnamese is of greater concern than the morale of French troops. Given the mood of South Vietnam, Vietnamese are no more likely to cotton now to French-directed anti-communism than they were in 1946-54. They may, however, accept an American-directed training program. We trust that, if the building up of an effective indigenous fighting force in South Vietnam requires the subordination of French military prestige in Indo-China, M. Mendès-France will be "realistic" about this, too.

Military strength in Vietnam is, of course, predicated on political stability. There will be no political stability so long as the Vietnamese lurklingly suspect the French of wanting to keep even a toe hold of control. On that score the November 20 communiqué leaves much to be desired. The very use of the term "Associated States," a consecrated phrase implying association within the French Union, is enough to make the Vietnamese distrustful of Franco-American "coordinated procedures." At the moment a strongly worded pledge of support for the handicapped Government of Premier Ngo Dinh Diem, with emphasis on the country's "freedom and independence," would seem to be the only way to unite the Vietnamese.

This may seem like introducing a discordant note into the general acclaim accorded the French Premier during his visit to the United States. But much remains to be done in South Vietnam, with little time in which to do it. We have reason to hope that in the atmosphere of understanding which seems suddenly to have been created in recent weeks both France and the United States will discover the method and find the time.

Religious estimate of secular colleges

The response of readers to Ralph Strode's "Subversion of faith by intellectuals" (AM. 10/9) has again brought upstage the ever old, ever new anxiety about the effect on religious beliefs of attendance at secular colleges and universities. Catholic educators have shown their enthusiasm for the article by ordering reprints in batches up to a thousand. Other Catholics, connected in one way or another with secular colleges, have shown something less than enthusiasm for the author's ingenious delineation of the way some professors scoff at religion in the classroom. They feel the article at best lacked balance; at worst, was positively misleading.

In fairness to the author, who wrote from many years' experience as a chaplain at a secular university, let's remember that he carefully qualified the application of his strictures. For "many Catholic students at secular institutions," he wrote, "their experience will produce no ill effects." All he contended was that "more than a few" young Catholic men and women would encounter antireligious professors.

The Strode article, skilfully aimed at a single purpose, naturally left many questions unanswered. The penetrating article in this week's issue by Rev. James J. Maguire, C.S.P., helps to answer some of them, without (in our judgment) gainsaying the limited validity of the Strode piece.

The whole subject is both imposing and elusive. Through the continued cooperation of those best qualified to speak, we hope to keep widening and deepening the discussion. If they will be so kind as to send us brief, factual letters for publication, identifying their background of experience, we shall try our best to find space for them.

Let's face the true dimensions of the mere problem of finding out what goes on in secular institutions. We have some 640 tax-supported and perhaps 500 or so private secular colleges and universities in this country. The Newman Club chaplains are probably in the best position to know what the religious situation is in these institutions. There are 727 Newman Clubs, of which 359 belong to the national federation. The chaplains, who have an organization, meet annually. Our understanding is that close to 100 attend. No doubt many chaplains have a very good sampling of testimony from their colleagues who do not attend. The pattern of experience seems to be much the same everywhere. Still, much better information must be available about some sections of the country than about others, and about some types of institutions than about other types—for example, professional schools.

If we may say so without offense, it is also fairly common knowledge that Newman chaplains are in close contact with only a minority, often a rather small minority, of the officially listed Catholic students on their campuses. They no doubt hear about

any professor who is at all blatantly antireligious. But we doubt they would claim to know all that goes on in the minds and souls of Catholic students under the tutelage of secular professors. Even priests and religious teaching in Catholic colleges may not know their students' whole religious story.

We are purposely stressing the difficulties of getting anything like complete information about the religious situation in secular colleges. A survey of the experiences of Newman chaplains would be most helpful. So would class-by-class religious surveys of the Catholic alumni of such institutions. If we could get the same information about graduates of Catholic colleges, we would know better where we stand. Meanwhile we must piece together, as we hope to, the more available data.

Fr. McGowan steps down

On November 19, Most Rev. Patrick A. O'Boyle, Archbishop of Washington, D. C., who has just completed his five-year term as Episcopal Chairman of the Social Action Department, NCWC, announced the not unexpected retirement of Rev. Raymond A. McGowan as the department's director. In ill-health for the past year and one-half, Father McGowan was convinced that he was no longer able to discharge the duties of director. On November 20, Archbishop O'Boyle's successor as Episcopal Chairman, Archbishop Francis P. Keough of Baltimore, announced that Msgr. George G. Higgins, of the Chicago Archdiocese, would assume Father McGowan's title and duties. Under the new arrangement, Father McGowan will remain a member of the department, but will concentrate on inter-American work from a base in San Antonio, Texas.

In breaking the news of Father McGowan's retirement, Archbishop O'Boyle hailed his rich achievements during nearly thirty-five years with the department. "Few priests in the history of the United States," the Archbishop said, "have contributed as much as Father McGowan to the great cause of social justice." After detailing some of this contribution, the Archbishop noted that Father McGowan "brought to his work at all times a great spirit of selflessness and priestly generosity"—an observation that will please the retiring director's host of friends. On his very important work in the inter-American field, we wish God's continuing blessing.

His successor, Monsignor Higgins, can count on the warm collaboration of the country's social-minded clergy and laity. For the past ten years, as assistant director of the Social Action Department, he has been in the forefront of the effort to make known and to apply the Church's social teachings. Under his direction, the department will no doubt continue to hew to the constructive line which the late Msgr. John A. Ryan, its first director, laid out for it almost thirty-five years ago. Our prayers go with Monsignor Higgins as he assumes his new and challenging duties.

Another look at subversion of faith

James J. Maguire, C.S.P.

THE PICTURE of "subversion of faith by intellectuals" (AM. 10/9), drawn by a priest writing under the name of Ralph Strode, has accents that strike home to every Newman director. Many times in my eleven years as a Newman director I have felt as Father Strode seems to feel. It has often seemed to me that there was a concerted campaign of attrition against the faith of Catholic students—a campaign that would conform to Father Strode's examples of "Ridicule and Sarcasm," "The 'Big Word' Technique," "The Daily Grapeshot" and the rest. These are the reports the students carry back to you. For your first few years, your only perspective on the faculty may be through the prism of such reports.

Such impressions may indeed be confirmed by your own excursions as a Newman chaplain into campus life. The warm reception that greets you in Catholic circles is lacking. You are not even greeted with that special deference which your education and training obtain for you in non-academic, non-Catholic circles. Sometimes you sense veiled hostility, sometimes you merely feel that you are regarded as an intruder. In any case you feel ill at ease.

When you are ill at ease, it is not hard to develop a jaundiced outlook. Because you are genuinely concerned for the welfare of your Catholic students and because there is some genuine cause for concern, you begin to feel as Athanasius must have felt in the face of a world apparently gone Arian. Confronted with the power, prestige and vested interest of seemingly organized agnosticism, one can readily fall into a mood of exaggeration.

Preachers, like mothers fighting for their broods, can be forgiven a certain amount of exaggeration. In urging the obligation of attending Catholic colleges, Father Strode is obviously on the side of the angels. Nevertheless his portrayal of the viciousness and corrosiveness of secular education should leave us considerably uneasy. Father Strode is apparently uneasy about it himself. The very fact that he finds it advisable to remain anonymous shows some awareness of the possible repercussions of his tactic. The clear implication of his article is that vicious bigotry and scholastic charlatany are so prevalent on the secular campus that they constitute the regular, inescapable fare of most if not all of the students. The implication of his anonymity is that the situation is so bad as to render open conflict impossible.

Since AMERICA is widely read on secular campuses this is no mere academic question. The impression left by Father Strode's sweeping indictment may

The effect of secular college education upon the religious beliefs and practices of students is a subject of persistent concern to all religious persons. Fr. Maguire, Ph.D., director of the Newman Club of Wayne University, Detroit, and editor of its attractive quarterly Newman Review, here carries the discussion notably further, we believe, than is usually done among religious educators.

possibly serve to deter a very few parents from sending their children to secular colleges. It will more probably serve to alienate the many men of good will who are beginning to look at the Church with new respect. If unchallenged and widely read, its most certain effect would be to make Catholics appear slightly ridiculous.

Even more unpleasant in its way than Father Strode's picture of the secular faculty is his picture of the Catholic student. Doubtless there are students whose minority-group inferiority feeling is such that a visit to the charming, cultured family of "Professor Smythe" would constitute a "final, diabolical touch." Unfortunately, there are students who bring their neuroses and resentments to college with them. Just as there are neurotic professors who vent their own frustrations by snide attacks on the religious convictions of their students, so there are Catholic students whose inherited passion for social acceptability is such as to make them human weather vanes. The elements do exist; but how typical is the combination?

When one views secular education from the outside, it is very easy to overestimate its integration, its cohesiveness and its effectiveness. Actually, really effective atheists or agnostics are considerably more rare than effective religion teachers. The intellectual apathy noted by so many critics of American higher education is an actual fact. Students come to college to acquire a skill or even just a diploma. They study—but only for exams. A genuine passion for the knowledge of fundamental issues or even a sense of the urgency of philosophical inquiry is very rare indeed. Shielded by this type of apathy and confused by the tumult of opinions, a student can pass relatively unscathed through even the most obvious dangers to his faith. Does not such apathy have its effect even in our Catholic colleges?

A unified, cohesive agnosticism would, of course, have some effect even on an apathetic student. Except in certain fields, however, smug, self-confident "scientism" is a thing of the past. Here we must make certain distinctions that Father Strode failed to make. There are indeed certain "trouble spots" in the curriculum. There you do find the "brave new world" mentality. You find integration of a sort and a sense of mission that is curiously lacking in other fields. Sociology and its related disciplines and the philosophy of education show these qualities. It is most unfortunate that in these fields the predominant opinion is so secularistic as to be practically irreconcilable with any traditional religious philosophy.

In both these fields, it will be noted, there is a direct concern with human values. Both aspire to the post of "queen of the sciences" unfortunately left open by the practical abdication of philosophy and theology. Students who major in these subjects can expect to be subject to severe pressures. Only intellectual apathy or expert guidance in making the proper distinctions can enable them to preserve their faith. At the risk of antagonizing some of my best friends, I may say that one saving feature is that the practical orientation of most education majors often seems to save them from realizing the profoundly antireligious implications of the philosophy to which they are exposed.

In the field of the natural sciences, on the other hand, there is practically no direct challenge. This is true even of psychology. The student may be distressed when the professor insists that he "check his belief in the soul at the door," but in actual fact discussion of the soul does not belong in empirical psychology anyway. Oddly enough, the academic psychologists are our most potent allies in the struggle against Freudianism. In the fields of applied psychology, however, Freudianism does run rampant. Personally I regard this as a serious danger spot, even though many Catholic authorities seem to find less difficulty in reconciling modified analytic theory with their faith.

In chemistry, physics, biology, geology and the natural sciences generally, there is little place for intruding the personal philosophy of the instructor. The impression I have gathered from several generations of students is that teachers in these fields seldom do intrude antireligious views. The same could be said of the majority of the technical courses which seem to be the main interest of most students. It is obvious that students could gain a great deal if they studied these subjects under teachers whose Catholic philosophy was reflected in their whole life. Yet one would hesitate to label the present neutrality as a form of subversion.

Midway between the fields in which conflict is inevitable and the sciences in which direct conflict is completely outside the subject matter stand disciplines like English and history. In literature, particularly, the subject matter offers the instructor constant invitations to express his views on philosophy and religion.

However, unlike sociology and education, in this area there are no really dominant views. The older naturalism is a thing of the past; if anything seems to have taken its place, it is a new interest in mysticism. Critical views of religion in general (including Protestantism) and of the Catholic Church in particular are sometimes expressed. But so is almost every other shade of opinion. What must not be forgotten is that

the effect produced by one instructor is largely nullified by that of other instructors. If we say that in the social sciences the Catholic student may expect conflict and in the natural sciences neutrality, we may add that in the humanities his legacy will be confusion.

This is not a particularly happy picture. But it does not add up to Father Strode's picture, either. For all students, as well as for the Catholic students, the really serious defect of secular education lies in what it fails to do. It does give the student the knowledge of certain techniques. It does endow him with a fund of unclassified information suitable for cocktail-lounge conversation. It does not give him the measure of his status as man nor the wisdom to live up to his nature and destiny.

That there is a growing realization of this defect is apparent to anyone who is in informal daily contact with the faculty of a secular college. Typical in this regard was Wayne University's Seminar Weekend held a few weeks ago. The fact that I, as a priest, should have been selected as one of the sixteen faculty people is in itself significant. What was even more surprising was that the program developed into a two-day discussion of the distinction between wisdom, knowledge and techniques.

Such experiences are by no means unique. Newman directors are constantly approached by professors for clarification of points of Catholic doctrine and practice. They are frequently invited to lecture in classrooms and to participate in panels. These invitations would be multiplied if Newman directors could find the time to attend more of the campus affairs to which they are regularly invited. All this adds up to the conclusion that the day of smug agnosticism is past. It still lingers in educational and sociological circles, but the day of its dominance is over.

Hence, the work of the Newman Foundation is not quite so hopeless as Father Strode's article seems to imply. We cannot shield the student from the tumult of opinion, but we can help him to find his way through the confusion. By our participation in the life of the campus we can bolster his morale and protect him from the inferiority complex he may have brought to school with him. We can give him something of the ethics and the apologetics he has missed. We can at least try to rouse him from his apathy and start him on the search for that wisdom which is the complement of and real preservative for his faith. If our work is limited in its effect, it is precisely because Catholics on the whole do not seem to realize the need for such a mature and deepening knowledge of their own faith. For the same reason they fail to grasp the value of a Catholic education.

There are many reasons why Catholics attend secular schools. But the basic reason seems to me to be



that Catholics, by and large, do not really understand the meaning of education itself. For Catholics, as for most other Americans, a college education is a means of social and economic advancement and prestige. Most Catholics come to college not primarily to attain wisdom but to acquire techniques and skills. To most of them the idea that a college education is an important means of advancing in the spiritual life and of coming closer to God would seem strange. Nevertheless, when we say that wisdom is the goal of education, that is precisely what we mean.

Religion and philosophy are essential in the pursuit of wisdom. So also are the humanities. For those called to do it, their very love of God should inspire a positive hunger for history, literature and art and for science and mathematics. Others may study these things for social advantage. But if we were really aware of our own Catholic tradition, we would have a religious motive for going to college. With such motivation, there would be no question of choosing between a Catholic and a secular college. If, on the other hand, all that Catholics see in a college education is the attainment of religiously neutral skills and techniques, the majority will not make the extra sacrifice merely to gain protection from a danger of which

they are not really aware or merely to get an extra helping of the apologetics and ethics which they feel they learned well enough in their high-school religion courses.

This may seem like a thoroughly impractical approach to the problem of increasing attendance at Catholic colleges. However, there simply is no other approach that offers any hope of success. Out of loyalty, a minority will always continue to send their children to Catholic colleges. The expected increase in college enrolment within the next ten years will doubtless fill our Catholic establishments. It should be equally clear that it will also increase the percentage of Catholics attending secular schools. A full-scale, nation-wide campaign designed to emphasize the corrosiveness of secular education might, if buttressed by canonical legislation, have some temporary effect. But its total adverse effect on the Church in this country would beggar description.

A sweeping and exaggerated indictment of secular culture would not only serve to alienate those men of good will who now are beginning to look to the Church for wisdom and enlightenment. It would also create in the Church a new and most disastrous type of ghetto mentality.

Critical meeting of GATT at Geneva

Benjamin L. Masse

AS THESE LINES are being written, the preliminary moves at the ninth session of the General Agreement on Tariffs and Trade (Gatt) at Geneva have been completed and the 34 governments, or Contracting Parties, are deep in the business of the meeting.

The importance of that business can scarcely be exaggerated. As President Eisenhower said in his message to Congress last March 30: "If we fail in our trade policy, we may fail in all. Our domestic employment, our standard of living, our security and the solidarity of the free world—all are involved."

Since Gatt is now the very cornerstone of our postwar trade policy, the President's words, doubled in spades, apply to it. The final outcome of the cold war—unless it becomes a shooting war—may well hinge on the success or failure of Gatt.

That this should be so must be a constant source of surprise to the architects of our postwar trade policy. They planned it otherwise. Recognizing, as did the Holy Father in his Five Peace Points (1941),

Fr. Masse is AMERICA's economics editor.

that no settlement of the war was likely to be lasting which did not give the "have-not" nations access to the world's resources, they saw the critical need for an expansion of trade. They were keenly aware, therefore, that the many barriers to world trade—tariffs, quotas, currency regulations of all kinds—which governments had erected, especially during the depression years of the 1930's, had to be sharply lowered, if not largely torn down.

To achieve this objective, the postwar planners projected, in addition to the International Bank for Reconstruction and Development and the International Monetary Fund, the International Trade Organization (ITO). The bank and fund were duly born and are now thriving youngsters. But ITO never saw the light of day. As conceived by its authors, ITO was to incorporate a code of fair practices in international trade. It was to provide a forum where the trading countries could negotiate tariff reductions on a wholesale basis. It was to have an organization that could interpret the rules and warn countries when their policies were out of bounds. On March 24, 1948, after many delays and tribulations, 53 countries signed the ITO Charter at Havana, Cuba.

That was as far as the ITO ever progressed, though eventually one country, Liberia, did ratify the agreement without reservations. When the United States withdrew its support in 1950, the whole painfully erected structure collapsed.

BIRTH OF GATT

Meanwhile an interesting development had taken place at Geneva. Impatient with the snail-like pace of work on the ITO Charter, interested governments, in-

cluding the United States, started negotiating multi-lateral trade treaties. The plan was that ITO, once its charter had been ratified, would administer these agreements. Since ITO did not yet exist, however, it was necessary to embody the fruits of the negotiations in some sort of temporary agreement. This was promptly done. As Michael Hoffman wrote in the *N. Y. Times*, the negotiators

... threw together bits and pieces of the sections of the ITO Charter dealing strictly with trade policy, tacked on clauses of "application" and capped the result with an article binding for three years the duties that had been negotiated.

Thus was born in 1947, purely by accident, the General Agreement on Tariffs and Trade. As described by the U. S. Department of State, it is

... an agreement among governments which contains a set of rules and principles by which member governments agree to conduct their mutual foreign-trade relations and provides a means to reduce tariffs and other governmentally imposed barriers to international trade through negotiation.

Two years later, in 1949, the Contracting Parties met again in plenary session at Annecy, in France. They reviewed their handiwork, found it mostly good and negotiated more tariff reductions. They did the same thing one year later at Torquay, in England. In the course of these meetings, the 34 nations party to the General Agreement (more exactly, 31 nations plus the Benelux Customs Union) negotiated a grand total of more than 50,000 tariff concessions.

That sounds like a great achievement and it was, especially if we remember that the Contracting Parties carry on about 80 per cent of all world trade. But it was a greater achievement on paper than in actual practice. The world in which Gatt operated was a world still suffering severely from the economic dislocations of the war. In drawing up rules of trade, it was necessary to leave gaping loopholes and to provide for generous exceptions. A country might agree in good faith, for example, to lower its tariffs on U. S. automobiles, and then find itself obliged to restrict auto imports to save its dwindling pile of dollars. Or a country might feel bound under domestic law, as did the United States in the Swiss watch case, to raise its tariffs to preserve an industry deemed essential to national defense. There was more of this sort of thing than the Gatt enthusiasts like to admit.

There was something more serious still. It will be remembered that the authors of Gatt thought that the agreements they negotiated would be administered by the projected International Trade Organization. So they provided for no organization themselves. As a result, Gatt has been an anomaly from the start. It is almost true to say that it has been administered from a briefcase. Between sessions, an Intersessional Committee, with the help of a few employees borrowed from UN agencies in Geneva, has somehow managed to keep the wheels turning. What Gatt needs above

all else is an appropriate headquarters, a permanent secretariat and, of course, a budget. In other words, the agreement must become an organization.

To effect this transformation is one of the chief objectives of the current meeting in Geneva. The other objectives are concerned in one way or another with resolving difficulties which seven years of experience under Gatt have brought to light. These are mainly four:

PROBLEMS AHEAD

1. *Treatment of underdeveloped countries.* The underdeveloped countries feel that Gatt regulations discriminate in favor of heavily industrialized nations like Britain and the United States. Their viewpoint was vigorously expressed by the Australian Minister of Agriculture, John McEwen, in a speech to the Gatt delegates on November 9. He insisted that the regulations be changed to allow countries to raise tariffs and fix quotas to protect their fledgling industries. This plea will be hard to ignore. The delegates will have to find some solution that affords the protection the underdeveloped countries want but which at the same time does not unduly harm the trade of other nations or "baby" special interests.

2. *Agricultural quotas and export subsidies.* Here the United States, which advocates strengthening Gatt, is on delicate, if not inconsistent, ground. We demand the right to limit agricultural imports in order to protect our farm price-support program. We also demand the right to subsidize the export of our agricultural surpluses. How can these demands be reconciled with the rights of nations which live by selling their farm products on the world market? That is one of the questions our delegation at Geneva will be pressed to answer.

3. *Quotas for balance-of-payment reasons.* Gatt now permits countries short of foreign exchange to limit their imports. Since in the postwar period most countries have been short of dollars, our exporters have been the chief victims of this resort to quotas. That is one of the loopholes which the United States wants to see plugged, or at least drastically narrowed.

4. *Stability of tariff concessions.* As a sop to the fears which some countries had of their postwar competitive position, Gatt has a provision which permits members after a certain specified date to increase unilaterally any duty which has been the subject of tariff concessions. The effective date for such free action has twice been extended, and is now set for June 30, 1955. One of the major decisions facing the present session is whether or not the date should again be postponed. On November 8 Britain proposed that the present tariff rates be frozen until at least the end of 1957. It suggested, however, that individual hardship cases might be reviewed by all the Contracting Parties. The United States and other countries favoring a stricter Gatt are supporting the British position.

This background summary of the ninth session of Gatt indicates that it will be a long and arduous one.

s, a permanent
in other words,
ization.

of the chief ob-
neva. The other
or another with
s of experience
ese are mainly

untries. The un-
lations discrim-
ed nations like
viewpoint was
an Minister of
ech to the Gatt
that the regula-
raise tariffs and
industries. This
gates will have
e protection the
which at the same
of other nations

subsidies. Here
s strengthening
ground. We de-
ports in order
ogram. We also
ort of our agri-
mands be recon-
a live by selling
ket? That is one
Geneva will be

asons. Gatt now
change to limit
riod most coun-
exporters have
quotas. That is
States wants to
crowed.

sop to the fears
ostwar competi-
ch permits mem-
increase unilater-
subject of tariff
uch free action
set for June 30,
ing the present
ould again be
posed that the
least the end of
ividual hardship
Contracting Par-
untries favoring
tish position.
ninth session of
nd arduous one.

Actually, it is not expected to wind up before next February. In a way that is a good break for Mr. Eisenhower. In instructing our delegation to pursue a liberal policy at Geneva, the President was gambling that Congress would approve the identical foreign-trade program which it sidetracked last year. Now with the Democrats, who take great pride in the Hull Reciprocal Trade Agreements Act, in control, the chances are excellent that it will.

Religious realities in Colombia

Paul S. Lietz

FOR SOME YEARS NOW, charges that Catholics in Colombia were persecuting Protestants have made the headlines from time to time. For a while these charges concerned various atrocities, including murders, stonings and the burning of churches, chapels and schools. More recently the protests have had to do with persecution by the Government and by legislation which denies the sects free and full enjoyment of religious liberty.

Catholic Colombians, who seemed for a time to be either unaware of or indifferent to the drive to marshal foreign, and especially U. S., opinion against them, did little more than make categorical denials of the charges. Not until last July did a careful rebuttal appear, entitled (in its English translation) *The Protestant Denominations in Colombia* (Bogotá: National Press, 1954). It is the work of the well-known scholar and professor Rev. Eduardo Ospina, S.J., of the Universidad Javeriana and the National University of Colombia, and deserves the serious consideration of those who have heard only the Protestant version of affairs in Colombia. Documented with evidence from both sides, it has been described as a "model of patient forbearance and moderation."

The atrocity stories fairly coincide in time with a period of bitter strife in Colombia. Between the beginning of 1952 and the end of 1953, the Evangelical Federation of Colombia published a series of bulletins under the general title of *Reports on Religious Persecution*. During this period Government police were battling a coalition of Liberal extremists, escaped convicts and bandits who were raiding and plundering towns and villages from safe bases in the great plains area of eastern Colombia. Father Ospina easily shows the connection of the Protestants with the Liberal dissidents. Moreover, the locale of the atrocities corresponds for the most part with the area where the lawlessness was at its worst.

Dr. Lietz, chairman of the Department of History at Loyola University, Chicago, wrote "Protestants in Colombia" in our June 26 issue.

The Bandits' War, as it was called, was ended by a coup carried out by the politically neutral Colombian Army under Gen. Rojas Pinilla, who expelled President Gomez and then managed to restore order in the name of all parties (see "Protestants in Colombia," AM. 6/26). Significantly, the atrocity reports also stopped as appeals by the bishops and the moderate terms offered the rebels by the Government succeeded in bringing violence to a halt.

Protestant charges of persecution in Colombia still continue to be heard abroad, but in another vein. At present the main theme is that, owing to restrictive laws and Government decrees, there is a serious curtailment of religious freedom in Colombia. When it is sifted, the charge amounts to Government restriction of freedom to proselytize and to teach doctrines contrary to those of the Catholic Church.

The right of private worship is adequately guaranteed by the Colombian Constitution, which unequivocally affirms the right to freedom of conscience and promises that "No one will be molested because of his religious opinions nor be compelled to profess beliefs or observe practices contrary to his conscience." Controversy actually starts at the point where worship takes on a public character, involving the winning of converts by propaganda or conducting schools and missions.

CHURCH IN COLOMBIAN LIFE

The laws which forbid these activities to Protestants in Colombia are based upon a principle enunciated in the Concordat with the Holy See. That document recognizes Colombia to be a Catholic country whose Government regards the Catholic Church as an essential element of the social order. Consequently the Government promises to protect the Church and preserve it in the full enjoyment of its powers.

This arrangement has a strange ring for U. S. ears, but its roots lie deep in Colombian history. The attempts by some Colombian governments of the 19th century to substitute laicism, positivism or pragmatism for Catholic norms led to bitter feuds and even civil war. The late upheavals have served to sharpen the memory of these. Moreover, that experience has helped add a political twist to the concept laid down in the Concordat, namely, that the preservation of Catholic norms and principles, however relaxed they may be in application, is the sure way to internal peace and the unity of the state.

This idea is widely held even in Liberal circles. An editorial of August 20 in the Liberal Baranquilla paper, *La Prensa*, referring to the Protestant attacks on Catholicism, insisted that national unity depends upon unity of faith and that Colombians cannot be sympathetic with movements designed to destroy that religious unity.

President Rojas Pinilla spoke even more plainly in a recent address of welcome to Henry Holland, our visiting Under Secretary of State for Latin-Ameri-

can Affairs. In explanation of his country's attitude on Protestant penetration, he emphasized that the vast majority of Colombians profess the Catholic religion and that its Constitution recognizes Catholicism as basic to the Colombian way of life. Consequently the Church is worthy of respect by citizens and foreigners alike. Any wide-scale campaign originating in one of two friendly powers and attempting to supplant the creed of the other must adversely affect the relations between them. Moreover, the success of such a campaign could well result in the spiritual disruption of Colombian society, leaving the field open to communism.

PROTESTANT ACTIVITY

However one might argue about the validity of this position, it must be considered as one of the realities in considering the resistance to Protestantism in Colombia. The Protestants appear to ignore this reality in conducting their campaign for converts. First of all, the arrival of 17 new sects since 1940 to join with 10 already there has given Colombians the impression of a concerted attack. It is true that some, like the Anglicans, Episcopalians and Lutherans, have come to minister to their own followers. The majority, however, are determined to substitute for Catholicism the heterogeneous and conflicting ideas proclaimed by Pentecostal Assemblies, Calvary Holiness Church, Mennonites, Foursquare Gospel Church, Independent Tabernacles of Casanare, Assemblies of God, Christian Missionary Alliance and Seventh Day Adventists. These work side by side with the better-known Baptists, Presbyterians and Methodists. To increase the shock to Colombian sensibilities, some 17 of the sects joined together to form the Evangelical Confederation of Colombia, an action denounced by the Baptists as hypocrisy and contrary to the tenet of Protestant freedom.

The attack on Catholic doctrine is often direct and at a low level: Catholics worship idols; transubstantiation is a fable introduced in the 13th century; the doctrine of the Trinity is a pagan myth and a fraud; the seven sacraments were added in the 16th century, etc. Father Ospina has abundantly documented these and other absurdities in the literature distributed by the sects.

Reports of the incidents arising out of Catholic-Protestant frictions contained distortions and misinformation that would have been corrected if the stories had been revealed to Colombians first. But they were initially published abroad. For the charges attributing acts of violence to the clergy, Father Ospina's documentation provides a satisfying rebuttal. He does not deny, however, nor attempt to defend, instances of imprudence or lack of moderation where such have occurred.

Happily, the worst seems to be over; at least the reports of violence have ceased. It is still necessary to set the story straight abroad. Father Ospina's book should do just that.

FEATURE "X"



Fr. Wrzaszczak, pastor of St. James Church, Rising Sun, Wis., makes a plea for the restoration of the old custom of solemn betrothals. He made these the subject of his doctoral dissertation at Catholic University.

SEVERAL HUNDRED Catholic women at Eau Claire, Wis., saw and heard on October 16 something they had never seen or heard before—a liturgical solemn engagement. Most American Catholics would have been similarly surprised had they been at Eau Claire that day, when some 1,300 women representing the various deaneries of the Diocese of La Crosse met for their annual diocesan convention.

At this convention, during a panel discussion on "Christian Family Life," I was privileged to demonstrate and explain the solemn engagement. The demonstration was as follows:

Psalm 126 was chanted, with an antiphon. The priest delivered an inspiring exhortation on the sublimity of the sacrament which the happy couple contemplated receiving. The youthful pair clasped their right hands. The future groom promised:

In the name of our Lord, I, N. N., promise to take thee, N. N., as my wife, according to the ordinances of God and holy Church. I will love thee as myself. I will keep faith and loyalty to thee, and so in thy necessities aid and comfort thee; which things, and all that a man ought to do unto his espoused, I promise to do unto thee and to keep by the faith that is in me.

To which the bride-to-be replied:

In the name of our Lord, I, N. N., in the form wherein thou hast promised thyself unto me, do declare and affirm that I will one day bind and oblige myself unto thee, and will take thee, N. N., as my husband. And all that thou hast pledged unto me I promise to do and keep unto thee by the faith that is in me.

The priest then placed the ends of his stole in a form of a cross and ratified the espousals with the authoritative pronouncement: "I bear witness to your solemn proposal and I declare you betrothed. In the name of the Father, Son and Holy Spirit. Amen."

Next, the couple was sprinkled with holy water and the engagement ring was blessed. The betrothed man then slipped the ring first on the index finger, then on the middle finger and lastly on the ring finger of his affianced, saying the while: "In the name of the Father, Son and Holy Spirit." The rite was concluded

by a second allocution, the famous passage from the Book of Tobias in which the breathtaking verse occurs: "We are the children of saints, and must not be joined like the heathen who know not God."

The lovely liturgical rite was taken from Rev. Philip T. Weller's translation of the *Roman Ritual*, published by Bruce of Milwaukee. Incidentally, Father Weller also hails from the Diocese of La Crosse.

After this unusual demonstration it was explained to the people how solemn espousals help deepen the respect and reverence due to the coming nuptials. They afford time for more careful consideration of the tremendous obligations and "occupational hazards" with which marriage is fraught, and offer the betrothed couple greater opportunity to become acquainted better with each other. Lastly, solemn betrothal, in a small measure at least, can act as a brake upon hasty and ill-advised unions, particularly when the young man is about to embark upon overseas duties in the service.

Historically considered, solemn espousals date back to the dawn of civilization and were adopted by the Church in the first century. Today Canon 1017 lays down definite legislation on the subject. To enjoy official ecclesiastical recognition, a betrothal ceremony

is not obligatory but a written contract is. A formal document must be drawn up and signed by both parties, whether the espousals entered into as a bilateral agreement or as a unilateral arrangement. Two lay witnesses or the pastor must also act as signatories.

A copy of a Queen's Work pamphlet entitled *Your Engagement Should Be in Church* (written by the undersigned), containing a sample epousal formula was made available to the audience at the time.

Binding though the solemn engagement is, Canon 1017 rules that the promised marriage is *not* enforceable, so long as serious circumstances augur ill for its success. A *damage suit* is allowable, at least in diocesan tribunals, provided financial damages have arisen out of the breach of promise.

Four general reasons can give rise to a cancelation of the betrothment pact: mutual agreement of the parties, infidelity on the part of one of the parties, unusual change of circumstances intervening between the time of the betrothals and the marriage and, lastly, the possibility of an unsuccessful union.

Let's hope the idea of solemn espousals spreads and that more and more couples avail themselves of what St. Thomas styled a "quasi-sacramental."

REV. CHESTER WRZASZCZAK, J.C.D.

Belgian letter

ART AND PIETY AT ANTWERP. From Mr. Baudouin, the curator of the Rubens house at Antwerp, came the initiative for a big exhibition: "The Madonna in Art." The idea appealed to the Socialist city council of Antwerp (in Belgium, socialism is heavily anti-Catholic), who saw in it, not a religious manifestation, but an opportunity to give a brilliant demonstration of their concern for cultural development.

Antwerp is a rich city which always wishes to live up to its reputation of being an artistic center. Occasionally it shows that it still can spend as lavishly on art as in Rubens' own great century. So not only the city council but even the Socialist National Government collaborated with His Eminence Cardinal Van Roey and the Papal Nuncio in what has become the most remarkable cultural event of the year's end in Europe and a fine conclusion of the Marian Year.

The very fact that the exhibition was not intended as a manifestation of piety made it much more impressive. If the Antwerp Museum had opened its exhibition rooms to piety, it would have opened them to bad taste as well. Instead, it opened them only to first-class works of art, and in came the purest testimony of what the devotion to our Lady has meant to Western culture during twelve centuries. From all over the Continent, masterpieces from the 7th to the 18th centuries taught the never ending stream of visitors that the evolution of Christian piety and the evolution of style simply cannot be separated.

The Byzantine ivories of the seventh century show us the erect Madonna as a queen. The Child she carries on her arm is already the Teacher of the New

LITERATURE AND ARTS

Law, holding the scroll in his hand. The stylistic and technical perfection of the artist's skill has reached its peak, but instead of emotion it expresses the rigidity of a fixed, hieratic pose. Mary here is the empress of a Byzantine court, and her holiness is indicated by her aloofness and separation from our own small world.

The Romanesque period, with the enthroned Madonna, still stresses the divine aspect of sacred art. The awe-inspiring majesty of its simple, monumental forms invites the faithful to worship and adoration. Its "abstract" geometrical structure expresses the eternal quality of religion, an abdication of the subjective and personal feeling to the universal and sacred.

But with the beginning of the Gothic period, a smile appears on the lips of the enthroned Queen, a gesture of human contact and relationship between Madonna and Child and, soon enough, between the Madonna

Rev. A. Deblaere, S.J., is following graduate studies in the history of art at the University of Louvain.

and the faithful. Devotion is rapidly assuming a more personal aspect as the expression of human feeling in its relation towards the divine. Our Lady becomes a mother, our mother. Gradually all the human grace of God's mother and all the veneration of a gallant knighthood for its cherished "Lady" appear in the extreme elegance, feminine dignity and kindness of the French Gothic Madonnas.

While the French go on dreaming their refined Gothic dreams, and the Siennese go on painting on golden backgrounds Madonnas of unearthly sweetness, the artists whom history, with its characteristic disregard for logic, calls the "Flemish Primitives," start the most modern and daring revolution in European religious art.

Their Madonnas leave their niches, they lose their haloes, they come down to live in a contemporary sitting room, with its homely hearth-fire, its boiling kettle, its heavy chest of drawers. The golden background, the abstract symbols of holiness, have changed to an open window and a bright view of a sunny landscape, or the busy streets of a medieval town, and that means a contemporary town. The "humanizing" process of the holy has been completed, and the Madonna in her Burgundian dress is a lady waiting in the calm afternoon for some distinguished visitors. (Whenever a Flemish religious painting arrived at a foreign town, all the ladies gathered around it to learn about the latest fashion at the Burgundian court of Bruges or Brussels.)

And still, we are inclined to see something "mystical" in the intense and undeniably religious atmosphere of these master-works. This quality is no longer achieved, however, by the accidental, the fortuitous symbols of sacred and hieratic art. There is no more separation between us and our Lady; she belongs to our world; no more gold and crowns, no more unearthly light and austere geometrical immobility. The intense religious impression we get from this art is

produced by purely psychological means: the expression of a face, the spiritualized distinction of the hands, the supreme recollection of an attitude.

During the Renaissance and Baroque periods, this daring revolution opens the way to an exteriorization of devotion and religious feeling. Art has now definitely become pious instead of sacred. It is full of movement and pathos, of joy and sorrow, but it never gets back to the great silence, the adoration and the consciousness of transcendence. As art itself, it has become too subjective, too much an expression of personal feeling. And at the end of the 18th century, we feel that it has reached the conclusion of a determined evolution.

From now on it will only repeat itself. New ways of expression are sought by exaggerating the old ones. In wild and unbalanced excesses the artists seek to impress the observer rather than to express the holy and the sacred. And most of the Church authorities, in their fear of too-daring experiments—after all, where would they lead us?—endeavor to give direction and organization to artistic inspiration. Happily the 19th century is not represented at the Antwerp exhibition: it would make us leave it with a depressing feeling of stagnation.

We cannot help wondering whether modern art should get its chance, or whether it would be better to go on practising a kind of birth-control of artistic creation in religious art, in our desire to avoid over-dangerous adventures. Does this not mean that by too much prudence we are condemning ourselves to an endless repetition of the same formulae and the same patterns, that we are unable to express the devotion of our time in our own style? We cannot help feeling, as we leave the Antwerp exhibition with our eyes still filled with the glory, variety and originality of its display, that each century was able to create master-works in honor of our Lady—and we apparently are not.

A. DEBLAERE

Fiction roundup

In the six months since May, somewhere between 800 and 1,000 new fiction titles were published. To cope with this flood, these columns have tried during that period to channel to your attention the best and/or the most prominent novels. With the space at hand, and with other books in other fields clamoring for review, it is obvious that we cannot begin to mention—nor, indeed, is there call to mention—a great number of the season's novels. This glance over the output gives the chance, therefore, to mention some few novels not reviewed before as well as the opportunity to recall the better books which readers may have missed. Despite groans from many critics about the parlous state of contemporary fiction, there is a surprisingly good, if not excessively rich, fare here spread before you.

OF SPECIAL CATHOLIC INTEREST

Several books have been devoted to Catholic themes and personalities. I must say with no little regret that none of the following books is a masterpiece, a book of sufficient stature to give some assurance that it will be read, say ten years from now. All are good, however, and merit your consideration.

Let's start with a new novel from the pen of a veteran author, Michael McLaverty. In *School for Hope* (Macmillan, \$3.50), he tells a quiet and rather sad little story of the efforts of a young woman schoolteacher to make her way in the village to which she has been assigned. To win the hearts of the two spinsters with whom she boards, to handle the pupils and to allay the suspicions of the sister of the young man interested in her—all

BOOKS

these add up to quite a job, but it's carried off well in a perhaps too-chatty style.

Don Camillo, the lovable, choleric Italian parish priest who is locked in mortal combat with the Communist mayor of the village is with us again in *Don Camillo's Dilemma*, by Giovanni Guareschi (Farrar, Straus & Young, \$3), with the same humor and pathos with which he was treated in

This summary of fiction during the past six months completes "AMERICA balances the Books," the main section of which appeared last week.

the expres-
tion of the
tude.
periods, this
teriorization
ow definite-
all of move-
t never gets
and the con-
it has be-
sion of per-
century, we
determined

New ways
the old ones.
ists seek to
ss the holy
authorities,
—after all,
ve direction
Happily the
verp exhibi-
essing feel-

modern art
d be better
of artistic
avoid over-
that by too
elves to an
the same
e devotion
elp feeling,
ur eyes still
of its dis-
te master-
rently are
ECLAERE

ob, but it's
too-chatty

le, choleric
s locked in
Communist
h us again
a, by Gio-
Straus &
humor and
treated in

during the
"AMERICA
ain section
week.

the earlier books. Much the same touch prevails—without the Communist element—in Robert Romanis' *The Holy Foot* (Dutton, \$3), which recounts what happened in an Italian village some centuries ago when a supposed relic was unearthed. Village atmosphere is excellent, as are the discussions on miracles.

Italy is the scene again in *Tower of Ivory*, by Rodolfo L. Fonseca (Messner, \$3.75), which handles its delicate theme admirably. The story concerns a group of nuns who had been violated by Reds in China. Two of them became mothers, and the book is a sensitive study of their and their sisters' reactions. The second part of the book becomes a little melodramatic, but the first is really quite touching.

An unusual book is *David*, by Piero Bargellini (Kenedy, \$3.50), which, while following closely the biblical account, manages to tell in fictional form and in quite admirable style the story of the Shepherd King. Arie van der Lugt takes us to the Dutch lowlands in *The Crazy Doctor* (Random, \$3), a robust tale of a doctor who thinks he hates God because of some disappointments, but is brought back to sense and his faith by a priest, who is splendidly characterized. *The Spirit and the Clay*, by Shevawn Lynam (Little, Brown, \$3.95), has to do with the courage and even heroism of the Basque people during the Spanish Civil War. It is a stirring account, which does not degenerate, as it easily might have, into a political tract.

A Wreath for the Enemy, by Pamela Frankau (Harper, \$3.50), is difficult to summarize. Its style is elusive, as it records the steps by which a young girl, living in France with her rather Bohemian parents, comes to a realization that there are deeper values in life. At the same time, a young boy, to whom she has been somewhat attracted, grows toward the priesthood. Beneath all the wit and urbanity there is a fine spiritual note.

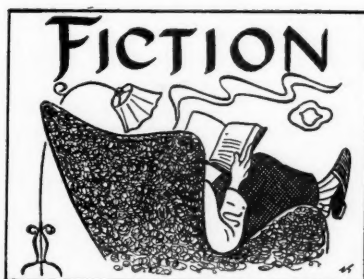
In *A Man Born Again* (Bruce, \$3), John E. Baehr essays the difficult task of telling the spiritual development of St. Thomas More in a first-person technique. The trouble is that this device makes the saint sound smug; but many will welcome the fresh approach.

Dark Enemy, by E. J. Edwards (Longmans, Green, \$3) presents another problem to its author. Fr. Edwards takes as his theme the classic "mother-or-the-baby" situation, and he has to handle all the ethical and medical facets without seeming to uphold a thesis. He manages to do so with a good sense of the dramatic without playing down the doctrinal aspects.

U. S. HISTORICAL NOVELS

This particular furrow in the field of the novel has been well and gratifyingly plowed this season. The resulting crop, if it boasts no superlative specimens, has nevertheless been more than normally good.

The American West has been treated in three books in a fashion much superior to the style of the average "Western." *The Oxcart Trail*, by Herbert Krause (Bobbs-Merrill, \$3.95), is a stirring tale, laced with nice romance, of the opening up of the Red River settlements beyond St. Paul. Frontier idiom is well spoken by characters who live. In *The Last Hunt* (Houghton Mifflin, \$3.95), Milton Lott writes fascinatingly of the passing of a whole way of life—for the Indians especially—with the senseless and greedy slaughter of the buffalo herds. Post-Civil War days on the Texas frontier provide the setting for *The Searchers*, by Alan Le May (Harper, \$3). It develops the old theme of the kidnaping of a white boy by marauding Indians and the consequent search, but does so with a depth of characterization and a sense of atmosphere and locale that make it quite superior to books with a similar plot.



The Civil War provides the setting for *The Gray Captain*, by Jere Wheelwright (Scribner, \$3.50), and for *The Cotton Road*, by Frank Feuille (Morrow, \$3.50). The first studies a middle-aged, bookish Southerner slowly transformed into a military leader who fights gallantly and honorably, though he soon comes to realize the hopelessness of the cause. The second follows the adventures of a young Englishman who comes to Texas during the war in the hope of shipping cotton to the idle mills in Lancashire. The action is good, but the main interest centers in the little-known aspects of Civil War ships and shipping in the Gulf of Mexico.

Irving Stone continues his series of studies of wives of famous men in *Love Is Eternal* (Doubleday, \$3.95), which has Mary Todd Lincoln as its

heroine. Her deep devotion to her great but sometimes difficult husband is warmly and humanly described. If Mary Todd is a little weakly drawn as a person, Mr. Lincoln is not, and the whole approach to sound family life is entirely commendable.

HISTORICAL SCENES ABROAD

The first four of this group go back far indeed in time. In *Roman Wall* (Pantheon, \$2.75), Bryher continues her tense, wonderfully authentic-toned dramatization of history. This one has to do with a Roman legionary stationed at a Swiss outpost in the third century. It details, with obvious relevance to many of today's problems, the fall of the Roman Empire through inner corrosion rather than from outer force.

An heroic sweep characterizes *The Long Ships*, by Frans G. Bengtsson (Knopf, \$4.50). It follows the fate of Viking Orm through Spain, Africa, Ireland, England and back to Denmark. The times were wild, and so are some of the scenes in the book, but it is a superior epic that will remind many of Sigrid Undset's work. Somewhat similar, though without the panoramic effect, is *The Foster Brothers*, by Edward Frankland (Day, \$3.95), which follows half-brothers from Iceland in their adventures in England. It, too, is bloody and wild, with some faint glimmerings of Christianity seeping through to one of the pagans. *Lancelot, My Brother*, by Dorothy James Roberts (Appleton-Century-Crofts, \$3.95), on the other hand, is full of the atmosphere of the faith in its retelling of the Arthurian legend. Mrs. Roberts established a fine reputation with *The Enchanted Cup* last year, and this is easily one of the best of the historical novels this season.

Fourteenth century England is the period in *Katherine*, by Anya Seton (Houghton Mifflin, \$3.95). It relates the story of the woman who was the paramour of John of Gaunt. The pages are thronged with historical characters such as Chaucer, the pageantry is exciting and there is a good note of sorrow and repentance to add depth to the tale.

Two literary figures are the leading actors in *The Well of the Silent Harp* (Macmillan, \$3.75), James Barke's concluding volume of his fictionalized life of Robert Burns, and in *The Indomitable Mrs. Trollope*, by Eileen Bigland (Lippincott, \$3.50), a moving re-creation of the life of the mother of the famous Anthony.

Good regional atmosphere and dramatic tension feature in *The Sage of Canudos*, by Lucien Marchal (Dutton, \$3.95), an account of the rise of the Brazilian Republic in 1880-1900, and

in *Locusts and Wild Honey*, by Joyce-Collin Smith (Little, Brown. \$3.95), which follows some sturdy Dutch settlers in South Africa in the early 19th century.

Of special note in this category is *The Battlers*, by Kylie Tennant (St. Martin's Press. \$2.75). This is a study of migrant workers in Australia in the depression of the 1930's. It is steeped in humor, compassion and an abiding and deep-felt sense of man's dignity.

FIVE TO MARK

The View from Pompey's Head,
by Hamilton Basso

The Searchers,
by Alan Le May

Launcelot, My Brother,
by Dorothy James Roberts

The Battlers,
by Kylie Tennant

No Time for Sergeants,
by Mac Hyman

CONTEMPORARY SCENES, PROBLEMS

The best novel of the year is *The View from Pompey's Head*, by Hamilton Basso (Doubleday. \$3.95). It is social comedy at its finest, as it follows a young lawyer back to his native Southern town and sees through his eyes the customs that bind the natives in their gentle caste system. *The Fall of a Titan* (Norton. \$4.50), is Igor Gouzenko's study of another type of culture, this time the "culture" of a police state. It is a frightening story, full of cruelty, deceit and inhumanity, but it captures life as it is lived in all too many corners of today's globe.

Walking on Borrowed Land, by William A. Owens (Bobbs-Merrill. \$3.50), is a fine treatment of the interracial theme. The leading character, a Negro, assigned as principal of a Negro school, retains his dignity and his sense in the face of persecution and great personal loss. A witty satire on life among the faculty of a progressive women's college is painted by Randall Jarrell in *Pictures from an Institution* (Knopf. \$3.50). School-teaching of another type features in *Good Morning, Miss Dove*, by Frances Gray Patton (Dodd, Mead. \$2.75). How Miss Dove becomes a celebrity after years of patient, unnoticed devotion to her pupils, is told in a style that is rather old-fashioned, but which reveals a warm-hearted, courageous woman whose sacrifices finally reap their reward.

Much the same glow of good feeling comes to the reader of *The Worcester Account*, by S. N. Behrman

(Random. \$3.50), a nostalgic, retrospective glance at a close-knit Jewish family living in the city of the title. Family humor and solidarity here ring true.

Finally, two really funny books, both dealing with Army life. *No Time for Sergeants*, by Mac Hyman (Random. \$2.95), describes how a Georgia "cracker" accepts his invitation from Uncle Sam, has quite a time adjusting to Army life, but always lands on his feet. It is wonderful and clean fun. The second, *A Time to Laugh*, by Laurence Thompson (Messner. \$3.50), tells how the son of a native African chief is drafted by the British. He is a failure as a soldier and is released, only to find out that he is a hero at home, where he used to be the laughingstock. The British colonial system comes in for a gentle ribbing.

Well, there you have 34 novels. They are all good and ought to provide enough reading material for almost anybody until our next roundup, for which we'll be headin' almost before you can say "AMERICA balances the books."

HAROLD C. GARDINER

Policy for a free world

FAITH AND FREEDOM

By Barbara Ward. Norton. 308p. \$3.75

This excellent book is clearly divided into two parts. The major one is a concise and brilliant interpretation of history from the origin of our times to their crisis. In the last two chapters, the author looks for the right roads to a better future.

There is hardly any important problem of world history which Miss Ward has not briefly touched in her first three chapters, always in terms of original and provocative ideas. With Hegel, Croce and Lord Acton, she sees in the evolution of freedom the basic problem of all history. In full agreement with Acton, she believes and shows most convincingly that the source of any real freedom is the faith which Christ brought into the world and which the West had to preserve and spread over the globe.

There are two special reasons why Miss Ward's presentation is so convincing. She is, first of all, a highly competent economist, and it is as such that she so eloquently defends the primacy of spiritual values and opposes any kind of determinism. On the other hand, notwithstanding her loyal devotion to the Church and to the great heritage of Western civilization, she carefully avoids any one-sided approach, discovers with genuine understanding the contributors of other cul-

tural trends and traditions, and never hesitates to blame what she considers wrong in her own part of the world.

Sometimes she even seems rather severe with that West which Arnold Toynbee (whose influence Miss Ward gratefully acknowledges) in a recent essay opposed to the world at large. To give just one or two examples of controversial statements, it is difficult to follow her when she calls Calvinism "the form of Protestantism most akin to Catholicism"; or again, when, in an otherwise well-justified defense of the Humanists, she gives the impression that they were more concerned with the unity of the Christian princes against the Moslem danger than were the Popes of the same period.

Much more numerous, however, are the author's penetrating comments on practically all the big issues of European history. These comments cannot be recommended strongly enough to serious students of the past, including those who, under the auspices of Unesco, are planning to rewrite the history of mankind. All of them, as well as all who wish to understand contemporary affairs, ought to meditate upon the concluding chapter of the first part of the book, which in twenty pages gives a most devastating criticism of the "Communist panacea."

That same chapter constitutes the natural transition to Miss Ward's blueprint of policies for the future. Her well-justified starting-point is that our reaction to the Communist danger ought not to be negative, but positive. Here, however, she puts economics first, and only a professional economist like herself would be qualified to discuss her concrete suggestions in that field. But everybody must agree with her basic principle that all reforms should be guided by "a philosophy of work and society in keeping with the deepest insights and traditions of the West" and respectful of "the essence of freedom."

Turning to politics, and stressing that it is high time to go "beyond the nation state," the author is, of course, fully aware that no kind of world government is conceivable so long as a large part of the world is subject to Communist dictatorship. Therefore, as a first step to "a prosperous world order," Miss Ward rightly recommends the strengthening and constructive development of the Atlantic Community. This, in her opinion, should include the whole free world: even most Asian and African nations might be associated, in one way or another, with the Western, strictly Atlantic, "core," if they so desire.

That conclusion is of the greatest possible importance, since it leaves the door open also to the now-enslaved

ions, and never
at she considers
of the world.
n seems rather
t which Arnold
ence Miss Ward
es) in a recent
world at large.
vo examples of
ts, it is difficult
calls Calvinism
ism most akin to
n, when, in an
defense of the
the impression
concerned with
ristian princes
nger than were
period.

is, however, are
g comments on
issues of Euro-
mments cannot
ngly enough to
past, including
e auspices of
to rewrite the
ll of them, as
to understand
ought to medi-
chapter of
book, which in
most devastating
unist panacea."
constitutes the
ess Ward's blue-
he future. Her
int is that our
unist danger
e, but positive.
outs economics
ional economist
qualified to dis-
estions in that
ust agree with
at all reforms
a philosophy of
eeping with the
aditions of the
f "the essence

and stressing
yo "beyond the
or is, of course,
d of world gov-
e so long as a
d is subject to
. Therefore, as
sporous world
y recommends
onstructive de-
ic Community.
uld include the
most Asian and
e associated, in
h the Western,
if they so de-

of the greatest
ce it leaves the
now-enslaved

and submerged nations of the Eastern part of Europe and, in general, avoids any geographical determinism in the interpretation of the Atlantic Community.

But that is not the final nor the decisive conclusion of the whole book. Those readers who might have been disappointed, finding the outline of "policy" limited to problems of government and economics (not without some emphasis upon the latter), will particularly welcome and enjoy the last section, which is entitled "Faith." For here Miss Ward returns to the leading idea which has inspired her volume from the very first pages—to her strong conviction that faith in God is the prerequisite condition of freedom, and that therefore the right road out of the present crisis can be discovered only "in the light of man's spiritual history."

This being so, it would be highly desirable to supplement all that has been so well said in the preceding chapters about the need of economic and political reform by a similar discussion of our even more urgent requirements in the wide field of culture and education, and of the tasks which have to be accomplished on the frequently neglected fronts of the arts and sciences.

The importance of that front in the great conflict of our time, which is primarily a spiritual conflict, has been very well realized by the Communist side, in spite of its materialistic philosophy. Nobody could better study that crucial issue from our side than Miss Ward, who, in the most beautiful pages of her book, has reminded us that not only saints and mystics, but also poets and scientists, can lead us to God.

O. HALECKI

Man of many "firsts"

STEPHEN R. MALLORY: Confederate Navy Chief

By Joseph T. Durkin, S.J. The University of North Carolina. 446p. \$6

The late Douglas Southall Freeman encouraged Fr. Durkin to undertake this book and I believe that Dr. Freeman would not be disappointed in the finished work. Fr. Durkin has had access to a great deal of newly found material and he has used it very effectively to present a biography that is both scholarly and orderly.

Not much is known of Stephen Mallory even by those Southerners normally well-informed on Civil War personages. This is due in a great measure to a lack of interest in the

Naval Service of the Confederate States and an unawareness of the importance of that service.

Stephen Mallory was perhaps the only highly placed Confederate statesman who fully recognized the importance of sea power in the struggle with the Union. Jefferson Davis apparently failed to estimate the value of a strong navy and consequently gave little support to Mr. Mallory's efforts to build one. Yet had he been afforded the means to build all the ironclads he had planned, it is quite possible that the Union blockade could have been broken in 1862 or 1863. What is perhaps more impor-

tant is that the North might not have gained control of the Mississippi.

Mr. Mallory's principal claim to remembrance is what he did manage to achieve with so little support and understanding from the Richmond Government. The Navy Department he directed was never large. The total number of officers and enlisted men never exceeded 5,000, manning about forty vessels of all grades. This small navy, though, was able to keep several Southern ports open until almost the end of the war.

Stephen Mallory recognized the importance of ironclads like the *Virginia*, which, off Newport News one

THE NEWMAN BOOKSHOP

Westminster, Maryland *has the long-awaited*

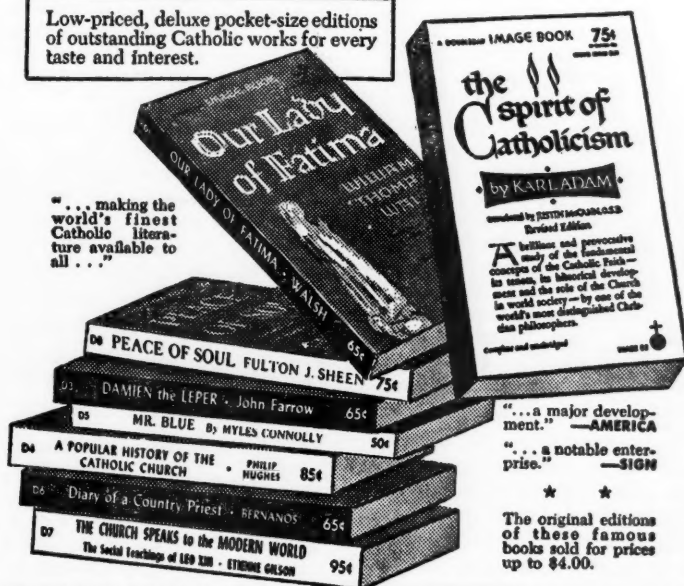
DOUBLEDAY

IMAGE BOOKS

you've heard so much about

Low-priced, deluxe pocket-size editions of outstanding Catholic works for every taste and interest.

"... making the world's finest Catholic literature available to all..."



"... a major development." —AMERICA
"... a notable enterprise." —SIGN

The original editions of these famous books sold for prices up to \$4.00.

- D1 OUR LADY OF FATIMA—William Thomas Walsh. The miraculous appearance and its world-wide significance. Orig. \$3.50 65¢
- D2 THE SPIRIT OF CATHOLICISM—Karl Adam. Full explanation of the true spirit of the Church. Orig. \$3.75 75¢
- D3 DAMIEN THE LEPER—John Farrow. A story of courage that has become a legend. Orig. \$3.00 65¢
- D4 A POPULAR HISTORY OF THE CATHOLIC CHURCH—Philip Hughes. Complete one-volume history. Orig. \$3.75 85¢
- D5 MR. BLUE—Myles Connolly. Modern classic about a contemporary St. Francis. Orig. \$2.50 50¢
- D6 THE DIARY OF A COUNTRY PRIEST—Georges Bernanos. Compassionate novel of French village life. Orig. \$4.00 65¢
- D7 THE CHURCH SPEAKS TO THE MODERN WORLD—Ed. by Etienne Gilson. The social teachings of Leo XIII. New Book 85¢
- D8 PEACE OF SOUL—Fulton J. Sheen. Bishop Sheen's greatest best-seller. Orig. \$3.00 75¢

THE NEWMAN BOOKSHOP
Westminster, Maryland

Please send me the Doubleday Image Books whose numbers I have circled below.

D1 D2 D3 D4 D5 D6 D7 D8

☐ C.O.D. ☐ Cash ☐ Charge

Name _____

Address _____

City, State _____

THE

Irish Catholic

Confederacy

AND THE

Puritan

Revolution

by

THOMAS L. COONAN

When the ancient constitutional dispute between England and Ireland erupted in the Catholic Rebellion of 1641 there was born that bitter struggle for legislative and cultural domination of the Irish homeland which four centuries have not entirely stilled. The Irish Catholic Confederacy arose out of the Rebellion to establish a system of national government and to oppose the "supreme authority" of Parliament to bind Ireland "in all cases whatsoever."

This book is a comprehensive, well-balanced history of that decisive period between the Rebellion and the Cromwellian Settlement. It is the first synthesis of the Irish Question in its seventeenth-century setting: the conflict of interests—Irish and English, Catholic and Protestant—against the background of the Irish struggle for religious freedom, economic and civil rights, and national self-expression—the whole picture is presented, admirably recapturing the spirit of the age.

\$6.00

COLUMBIA UNIVERSITY PRESS
2960 Broadway, New York 27

day, sank or disabled the two largest ships of the Federal fleet and stood up for five hours against the fire of the heaviest Federal shore batteries. It was Mallory's plan to build a dozen vessels like the *Virginia* and had the Confederate Government supported him, these ironclads would have been superior to the scores of wooden ships comprising the Federal Navy. Because their construction was so delayed, almost all of these ironclads fell into the hands of the Federal forces before they saw action.

It is not generally known that the Confederate Navy Department was responsible for developing the torpedo. Secretary Mallory ordered experimentation with this new weapon in the spring of 1862. So successful were the Confederates in using the torpedo that in 1865 the Secretary of the United States Navy reported to Congress that the Navy had lost more ships during the War from Confederate torpedoes than from all other sources combined.

Another "first" for Secretary Mallory and his Navy Department was the building of the first submarine boats ever to engage in actual combat. One of these submarines, the *David*, was the first underwater craft to torpedo a large warship, the Federal frigate *New Ironsides*.

The achievements of Stephen R. Mallory were considerable and ought to be well-known to everyone interested in the Civil War. Fr. Durkin deserves great credit for his scholarly life of the Confederate Secretary of the Navy.

JOHN W. KELLY

Interpreting the document

THE CONSTITUTION AND WHAT IT MEANS TODAY

By Edward S. Corwin. Princeton U. 340p. \$5

The chief reason for taking note of the eleventh edition of this standard summation of our constitutional law is that Prof. Corwin has not only brought it up to date but has entirely revised it. He has expanded it from 220 to 285 pages of texts and notes, and has increased the number of cases cited from about 700 to over 1,000.

This volume is now a very interesting, concise treatise on our constitutional law, designed not only for students but for all citizens who wish to know what our Constitution, section by section, is interpreted to mean by the agencies which give it meaning. Among these the Supreme Court, of course, holds first place.

Prof. Corwin has long been the acknowledged dean of U. S. constitu-

tionalists. In revising his 1948 edition, he has availed himself of the work he completed last year in re-editing the 1,361-page *Constitution of the United States, Annotated*, published for Congress by the Government Printing Office. The present volume brings the story of our evolving constitutional law practically to the end of the court's last term.

The new materials touch on some very important questions. Of the 1952 steel-seizure decision, for example, Dr. Corwin says: "The opinion bears, in fact, the earmarks of hasty improvisation . . ." (p. 126). Regarding the upholding of the Smith Act convictions, he suggests that the common law could take care of such sedition cases "without an assist from 'clear and present danger,'" the Holmesian canon which, Corwin believes, has been ballooned far beyond its importance (p. 200). On the released-time and segregation cases he lets liberal quotations tell the story, which they do very effectively.

It goes without saying that the writing is alive with legal learning, such as apropos historical references. Corwin is famous for having the deft touch. Rarely does one encounter a sentence one must re-read.

On Presidential powers, judicial review and National versus State authority, the author follows the Marshall tradition. He has consistently maintained, as he does here (e.g., pp. 232-37), that in approving such major New Deal legislation as the Social Security Act, the National Labor Relations Act and the Fair Labor Standards Act in the period 1937-41 the Supreme Court finally rectified a full century of States Rightist misinterpretation of the nature of our Federal Union as agreed to in the Constitution.

The fact is that the Jeffersonians had partly succeeded, after Marshall's death, in transforming the Federal Union established in 1787-88 into something more to their liking—a mere league of "sovereign" States. It took a hundred years to rid our system of this adulteration. The problem since 1937-41 has been to keep the reaction from going too far in the opposite direction.

R. C. HARTNETT

NOT WITHOUT TEARS

By Helen Caldwell Day. Sheed & Ward. 270p. \$3.50

The author of *Color Ebony* continues her story here with an account of the establishment of a house of hospitality in Memphis. She had been for a year a volunteer worker at Dorothy Day's

his 1948 edi-
himself of the
st year in re-
Constitution
notated, pub-
the Govern-
the present vol-
of our evolving
tically to the
term.
ouch on some
s. Of the 1952
r example, Dr.
ion bears, in
sty improvisa-
Regarding the
h Act convic-
the common
such sedition
st from 'clear
the Holmesian
believes, has
and its impor-
released-time
he lets liberal
y, which they

g that the writ-
learning, such
ferences. Cor-
ving the debt
e encounter a
ead.

ers, judicial re-
rsus State au-
lows the Mar-
as consistently
here (e.g., pp.
ing such major
as the Social
onal Labor Re-
ir Labor Stand-
d 1937-41 the
rectified a full
htist misinter-
e of our Fed-
to in the Con-

e Jeffersonians
after Marshall's
g the Federal
1787-88 into
liking—a mere
States. It took
our system of
problem since
ep the reaction
a the opposite
C. HARTNETT

S
Day. Sheed &

bony continues
account of the
se of hospitality
been for a year
Dorothy Day's

Catholic Worker house in New York, where at first she was not impressed by what she saw. She gradually came, however, to appreciate the principles of Peter Maurin and the others at the house.

She was fortunate in having the whole-hearted encouragement of her mother and the assistance of a young white man who agreed to work with her to establish in Memphis an inter-racial group which would study, work and pray together. They found a priest, a Josephite, who was willing to act as their moderator. So the first meeting was held. It was a small beginning.

The distance from the beginning to the end—the founding of Blessed Martin House—was rough with obstacles, misunderstandings, disagreements and petty jealousies. But all were met and solved, "not without tears," and with unshakable faith that if this was truly God's work it would prosper.

The high point in their planning of course, came when the permission of the bishop was sought to open the house. Mrs. Day and another member of the group—white, so that the bishop would know without being told that this was an interracial project—went to plead the cause and "wonderfully, he understood." Blessed Martin de

Porres, appropriately, gave his name to the house, an uninhabitable place in the "right poor" location. They prevailed upon the landlord to do some repairs and cleaned up the rest of it themselves.

The Blessed Martin House opened officially on Jan. 6, 1952, with Mrs. Day and her small son in residence. The house, intended primarily for the children of poor working mothers but providing shelter to any woman or child in need of Christian hospitality, continues to be a monument to what can be accomplished by love and faith.

FORTUNATA CALIRI

JESUS AND HIS TIMES

By Daniel-Rops. Trans. by Ruby Millar. Dutton. 615p. \$5

The character of the French as a nation is much discussed these days. In the welter, it might do no harm to remember that they have bought out 400 printings (sic jacket) of this life of Christ since the end of World War II. The scornful may ask to see results, but in things so mysterious as the life of God in the soul, to know even of tentative questionings is to know much.

Daniel-Rops (it is a pen name for

Henri Petiot) is a literary person who writes of sacred matters, the Scriptures especially. That is not necessarily a bad recommendation but it is enough to put one on guard. After all, Renan was a good hand with a phrase, so good that a benighted publisher's scribe knows enough to say meaninglessly, "*Jesus and His Times* is considered by European scholars to be the best and the most definitive life since Ernest Renan's *Vie de Jésus*."

Fleeing such hopeless equivocation over the word "definitive," the reader turns to Daniel-Rops, aware of his gifts, his embarrassments and his previous appearances in English translation.

This time he does well. By "well" is meant that he successfully skims the cream of New Testament scholarship (Palestinian geography he evidently knows at first hand), and gives a straightforward historical-theological treatment in the traditional order of sources, background, incident, interpretation. Mauriac did a different and in many ways an easier thing in musing keenly on the mystery of Christ. Daniel-Rops risks the specialists' scorn by joining them at their game. There is only one set of rules for the amateur at this, and that is the professional set.

The author makes his quota of as-

Catholics In Controversy

By James M. O'Neill. A strong presentation and powerful plea for sane, old-fashioned common sense in the relations between all Americans—among whom there has always been honest difference of opinion on many social problems. Dr. O'Neill points up the inevitability of controversy in a free society, and asks for clarity and lack of bias and misrepresentation in discussions of church and state, religious education, and censorship. \$3.00

The Meaning of Maryknoll

By Albert Nevins, M. M. What Maryknoll has achieved in less than fifty years: the original dream; the labors of its co-founders, Fr. Price and Fr. Walsh; the spiritual invasion of the heathen world; sufferings and recent martyrdoms; the continuing devotion, in new areas, of a magnificent ideal. A glorious report of man's triumph in the midst of the modern materialistic world; a soaring story. Handsomely illustrated. \$3.50

Other new books . . .

- AS I WAS SAYING, SISTER, by John A. Moffatt, S.J. A series of spiritual commentaries and reflections by the author of *Listen Sister*. \$2.75
- SO SHORT A DAY, by Sister Eulalia Teresa, S.N.J.M. The record of the life and achievements of the heroic foundress, Mother Marie-Rose. \$3.00
- THE COMMON CROSS, by John S. Kennedy. Thoughts on the significance of Christ as Redeemer: for Advent and for all-year-round reading. \$2.25

From your bookseller or **McMULLEN BOOKS, Inc.** 22 Park Place, New York 7

sailable surmises in a confident tone, but it is never a painful performance. If his authorities are frequently visible in the manner of a protruding skeleton, there is surely little harm in that. He calls a vexed question by its correct name, even when he inclines to a view which the argument put forward by him does not quite sustain. There is a general air of scholarship-without-tears about the book, a neatness of mind whereby the author feels constrained to provide an answer for everything. Yet one does not readily conceive of large areas of improvement. Given this kind of life of the Saviour, the quality of execution within the genre is admirable.

Daniel-Rops re-creates with his pen all the sights and sounds of the ancient world; his translator is gifted in fitting proportion. She has evidently no remotest acquaintance, however, with the times or personages of whom her author writes, and the results are,

to say the least, distracting. What filters through consistently is the transliteration of all Hebrew words in French style (*Peruchim, roudh*); it is the same with Latin (St. Pothin, Oxyrhynque); and an unclassifiable "Papius" and *am-ha-rez* occur throughout. The King James version is employed, unquestionably a publisher's decision but one that unfortunately puts the

book outside the authorized reading of Catholics.

The papally decorated author is skilled at the rational defense of the Catholic religion and eminently clear in his presentation of dogmatic truth. For this reason the slightly confused terms of the book's appearance on the American scene may have a virtue of their own.

GERARD S. SLOYAN

DR. OSCAR HALECKI is professor of Eastern European history at Fordham University.

REV. GEORGE W. KELLY, S.J., is chairman of the Department of Communications Arts at Fordham University.

REV. GERARD S. SLOYAN is in the Department of Religious Education at the Catholic University of America.

THE WORD

This is the man of whom it was written, Behold, I am sending before Thy face that angel of Mine, who is to prepare Thy way before Thee (Matt. 11:10; Gospel for Second Sunday of Advent).

With the exception of the first, which deals with the *Parousia* or last coming of Christ, the Sunday Gospels of Advent all concern that unique and now sadly neglected person, John called the Baptist. Today we read our Lord's testimony to John. Next Sunday we will hear John's testimony to our Lord. Finally we will listen again to John's burning exhortation to the people of his day and to us.

Who was this remarkable man who even now figures as prominently in the Advent liturgy of Holy Mother Church as he does in the Gospel story itself?

John Baptist was a blood relation of Christ our Saviour, though we cannot presently be sure of the precise degree of that relationship. What we do know is that there existed a second relationship between John and the Redeemer of the world. This connection between the son of Elizabeth and the Son of Mary constitutes the entire story of the Baptist.

It has been observed that the first two chapters of St. Luke's Gospel deliberately emphasize a most detailed parallelism between the coming of John into this world and the coming of Christ. Both conceptions are announced in advance, and by the same Archangel Gabriel. The birth of each baby is attended by striking events. In both instances the circumcision and naming of the infants are carefully noted, and each account ends with a remark on the growth of the child.

A newcomer to the Gospel of St. Luke and to the Christian revelation might be tempted to wonder, at this early point in the narrative, which of the two boys will prove to be the expected Messiah. Even here, though, the essential relationship between

IDEAL FOR CHRISTMAS GIFTS

A Century of Charity

BY REV. DANIEL T. MCCOLGAN, PH.D.

"The story of the St. Vincent de Paul Society, the country's largest single society of laymen organized for charity." —*Denver Register*

"To read these pages is to witness extraordinary acts of charity performed in devotion to an ideal, and in many cases with complete anonymity." —*New York Times Book Review*

"An exact, compelling account of the lives of men and movements in pioneer America. Replete with human interest." —*Boston Pilot*

Two Volumes 1093 Pages Illustrated

NOW \$5 Postpaid

Send Check or Money Order to:

Superior Council of the United States
SOCIETY OF ST. VINCENT DE PAUL
122 E. 22nd St., New York 10, N. Y.

THE LORD BY MONSIGNOR ROMANO GUARDINI

A magnificent book in both content and format. Not only an important life of Christ, but a rich and fruitful meditation on Our Lord. \$6.50

THE THIRD REVOLUTION by Karl Stern
Analysis of the Church and psychiatry. \$4.50

THE STORY OF THOMAS MORE
by John Farrow
New biography of a modern saint. \$3.50

A TREASURY OF IRISH FOLKLORE
by Padraic Colum \$5.00

THE SATURDAY EVENING POST TREASURY
Stories, essays, articles and pictures. \$7.50

ORDER TODAY FOR CHRISTMAS

Please send
.....
☐ Payment enclosed ☐ Bill me
Name
Address
City & State



THE THOMAS MORE ASSOCIATION
210 West Madison Street, Chicago 6, Illinois

ized reading

d author is
fense of the
inently clear
gmatic truth.
tly confused
rance on the
e a virtue of
S. SLOYAN

RO

it was writ-
g before Thy
who is to pre-
Thee (Matt.
d Sunday of

e first, which
r last coming
spels of Ad-
que and now
John called
ad our Lord's
Sunday we
to our Lord.
tain to John's
he people of

ble man who
ominently in
Holy Mother
Gospel story

lood relation
ough we can-
of the precise
ship. What we
sted a second
ohn and the
This connec-
Elizabeth and
ates the entire

that the first
uke's Gospel
most detailed
e coming of
d the coming
tions are an-
l by the same
birth of each
riking events.
circumcision
ants are care-
account ends
growth of the

Gospel of St.
ian revelation
onder, at this
ive, which of
to be the ex-
here, though
hip between

CHRYSLER BUILDING—

Neatly furnished

OFFICE SPACE

for sub-lease

\$75.00 per month Phone MU 9-5068

For Christmas—Catholic Book Club—page 286.

America's ADVERTISERS

DECEMBER 4 ISSUE

PUBLISHERS

Benziger Brothers, Inc.	284
Commonweal	284
Columbia University Press	280
B. Herder Book Co.	283
J. B. Lippincott	285
McGraw-Hill Book Co.	285
Newman Press	288
Society of St. Vincent de Paul	282

SPECIAL SERVICES

E. M. Lohmann Co.	285
Thomas More Association	282
Newman Bookshop	279
Sexton Quality Foods	288
U. S. Electronic Organ Co.	11
Will & Baumer Candle Co.	285
Notices	285

SCHOOLS AND COLLEGES

III

THE Catholic Mind

Worth-while reading: in December 1954 there are two addresses by Pope Pius XII, a good discussion on family income by the Australian Bishops, and many other articles.

*Give yourself and your family the
best of Catholic thought for 1955.*

THE CATHOLIC MIND

70 E. 45 St., N. Y. 17, N. Y.

GIFT SUBSCRIPTIONS

To
Street
City Zone State
Gift card "from"
Enclosed is \$ Bill me ☐
1 year ☐ 2 years ☐ 3 years ☐

My name
Street
City Zone State
Also enter my subscription with this order:
3 years ☐ 2 years ☐ 1 year ☐
NEW subscription ☐ RENEWAL ☐

(Renewals begin when present
subscription expires)

SUBSCRIPTION RATES FOR CHRISTMAS GIFTS

3 one-yr. gifts ☐ or 1 three-yr. \$7 ☐
2 one-yr. gifts ☐ or 1 two-yr. \$5 ☐
1 one-yr. \$3 ☐

Add 50c per yr. for Canadian and foreign mailing

John and Jesus is clarified by the easy combination of two distinct elements in the story: the simple fact that John is half a year older, and Zachary's lucid, inspired declaration, *And thou, my child, wilt be known for a prophet of the most High, going before the Lord, to clear His way for Him.*

Completely different is the message of the bright angel on the night of the other birth: *This day, in the city of David, a Saviour has been born for you, no other than the Lord Christ.* The connection between the two blessed children is unambiguous: John is the divinely appointed herald or precursor of the Incarnate Word.

It is no merely casual statement to say that this first truth about him is really the integral story of the Baptist. John's whole conscious life, in staring contrast to the heaven-sent splendors which surrounded his entrance into the world, was an unrelieved saga of self-abnegation.

John never for a moment claimed any strictly absolute value. His relentless, almost touching, description of himself as a disembodied voice crying in a wilderness, his constant references to Another who was to come, his resounding affirmation of his unworthiness to perform the most menial tasks for that Other—all these strong indications point to the same truth: John's total importance was purely relative, because all his greatness consisted in drawing attention to the greatness of his younger cousin, Christ.

The uncommon spectacle of stark unselfishness is disturbing and embarrassing, is it not? The most universal characteristic of small people—let you and me stay out of this, good reader—is that inveterate, systematic, undiscouraged self-seeking, sometimes shameless and brazen, sometimes calculating, secret, furtive, which follows mediocre folk from the well-known cradle to the unwelcome grave. For most of us, the difference between ourselves and John the Baptist is not simply that he was good and we are bad. It is almost worse than that, really. John the Baptist was *big*.

VINCENT P. MCCORRY, S.J.

THEATRE

QUADRILLE, the comedy in current residence at the Coronet, is Noel Coward in his second-best writing mood—or perhaps he is just growing middle-aged and a bit tired. As in *Private Lives*, Mr. Coward again indulges

FOR YOUR Christmas GIVING

The ROSARY in ACTION

by John S. Johnson. "John Johnson's practical advice for the recitation of the Rosary follows the best theological thought on the subject . . . the meditations are lucid, practical, and offer abundant food for thought."
—*Worship*. Paper, \$1.75

The LITANY of LORETO

by Richard Klaver, O.S.C. "Sure in his theological approach to all matters of doctrine, as well as widely read, Father Klaver gives us careful, lucid analyses of the Marian dogmas, interweaving them with a rich variety of quotations."—*Ave Maria*. \$3.75

ST. DOMINIC: Servant but Friend

by Sister M. Assumpta O'Hanlon, O.P. A popular study of the life and works of St. Dominic . . . which reveals the striking likeness of this saint to our Blessed Savior, and contributes to an understanding of the Order which he founded. Cloth, \$3.50; Paper, \$2.00

SUMMA OF THE CHRISTIAN LIFE

Translated and adapted by Jordan Aumann, O.P. The spiritual doctrine of Venerable Louis of Granada arranged in the order of the *Summa theologica* of St. Thomas Aquinas. Both the content and the style are well within the reach of the layman. ". . . has a remarkably modern ring and deserves careful study and reading."
—*O.S.V.* Vol. I, \$4.00

The PERFECTION of MAN by CHARITY

by R. Buckler, O.P. A re-issue of a spiritual classic . . . the great life work of a noted convert and dominican scholar. \$3.50

At Your Bookseller

B. HERDER BOOK CO.

15 & 17 S. Broadway
St. Louis 2, Mo.



A way of life through the Mass, doctrine, devotion, and prayer.
St. Mary Sunday Missal Prayers and Heritage
 384 pages. Pocket Size, 3 1/4" x 5 1/4". Flexbound, 55c. Kivar, 75c. Deluxe, \$1.50. Leather\$3.50

At your bookstore or
BENZIGER BROTHERS, INC.
 6-8 Barclay Street, New York 8, N. Y.
 Boston 10 • Chicago 6 • Cincinnati 1
 San Francisco 8

CHRISTMAS BOOK NUMBER OF

THE COMMONWEAL

FREE with an 18-weeks trial subscription at \$2.

MORNING IN WALES
 by Dylan Thomas

SOMERSET MAUGHAM
 by Seymour Krim

Books of the Year Chosen by:
 Alban Baer, O.S.B., Philip Burnham, Anne Fremantle, M. A. Fitzsimons, Michael Harrington, Richard Hayes, Will Herberg, Nicholas Joost, John Lukacs, Vivien Mercier, Patrick F. Quinn and John F. Sullivan.

By sending the coupon below you will receive not only the Christmas Book Number but the next eighteen weeks of the political and literary articles, the reviews, and the comment on current affairs for which The Commonwealth is internationally known. This is a special introduction for America readers—a saving of 44% from the newsstand price.

THE COMMONWEAL,
 386 Fourth Ave., New York 16, N. Y.
 Please send me the next eighteen weeks of The Commonwealth, together with the Christmas Book Number. I enclose \$2.

Name
 Address
 City Zone State
 A12454

himself in his favorite pastime of playing chess with marriage—swapping a white queen for a red king and later exchanging a white king for a red queen.

The action occurs in a French railroad station, a sitting room in fashionable London and a villa in one of the picturesque provinces of France, all locations beautifully simulated in Cecil Beaton's settings. The story is of 1873 vintage, which enables Mr. Beaton to run riot in designing gorgeous costumes. John C. Wilson and H. M. Tennent, Ltd., are the producers and the production was directed by Alfred Lunt, who doubles as one of a quartet of stars that includes Lynn Fontanne, Brian Aherne and Edna Best.

As drama, *Quadrille* is verbose and dull, with occasional flashes of humor. When the script gets into the actors' hands, however, it becomes electric and alive. Mr. Lunt's eloquent shrug of a shoulder and Miss Fontanne's assurance, Mr. Aherne's fluent performance and Miss Best's fragility are superlative revelations of the actors' art. Your reviewer recommends *Quadrille* only to connoisseurs of fine acting, and not even to them unless they want to see marriage treated flipantly, to say the least.

THE RAINMAKER, by N. Richard Nash, is a story of love on the Western plains, where apparently it doesn't matter if a girl's true love is a man whose wife has divorced him. Divorce was no fault of his own, however—since his wife had run off with another man before he allowed her the privilege of naming him as the guilty party when she appealed to the court for separation. It might be observed in passing that *Rainmaker* is only one of numerous plays that illustrate how casually divorce is accepted by contemporary society.

Mr. Nash wanted to make his character a reticent man who seemed to be concealing something in an unsavory past. There is no dramatic reason why that secret should be divorce rather than, say, suspicion of insanity in his family or a black-sheep brother who had smirched the family honor. The fact that the divorce situation is not really pertinent to the story is proof that it could have been left out altogether. The principal story-line is the transformation of an ugly duckling, a process in which the divorced man is not involved. Lizzie Curry is not really ugly, but an attractive and intelligent young woman, who lives on a ranch with her widowed father and two brothers. She remains single, however, at an age when most young women of the community have found husbands.

In a time of drought, when the crops are parched and the cattle are panting for water, a young man explodes into the ranch house, opportunistically at supper time, with an offer to produce rain within 24 hours—for a fee, of course. He is an obvious fraud, but Papa Curry, with the plaintive howling of his heifers in his ears, is so desperate that he accepts the bargain.

Bill Starbuck, the rainmaker, may be a fake and a mountebank, but he is also a poet, a man who has a way with words, as if he had freshly stepped out of Synge or Shaw. Seeing Lizzie as the fine woman she really is, he makes her look at her image reflected in his eyes. The reflection gives her courage and confidence.

As the changeling, Geraldine Page adds another radiant performance to her rather meteoric rise in the theatrical firmament, and Darren McGavin's brilliant handling of the title role adds another bright feather to his cap. Cameron Prud'homme, as Lizzie's father, and Joseph Sullivan and Albert Salmi, her brothers, are capable in secondary roles.

Ethel Linder Reiner is the producer, in association with Hope Abelson, presenting the attraction at the Cort. Joseph Anthony directed and Ralph Alswang designed the sets, both gentlemen turning in good journeyman jobs.

Only the divorce situation, for which the author is responsible, is vinegar on the ice cream.

THEOPHILUS LEWIS

FILMS

THE HEART OF THE MATTER is an intelligently made and, except for one notable departure, faithful adaptation of the Graham Greene novel. Though the screen medium is scarcely ideal for conveying Greene's interior, spiritual struggles, the picture is an unusually worth-while adult movie even for those who, like myself, were not entirely devoted to the book.

According to admirers of the novel, it was the story of a man destroyed by a fatal flaw: an excessive and finally perverted sense of pity. It has always seemed to me that Scobie, the unimpeachably honest civil servant—torn between a sense of obligation to his querulous wife and his love for the young widow thrown into his sphere by a wartime tragedy—was the victim of his own bizarre rationalization for illicit passion. Though this reservation

ht, when the
the cattle are
young man ex-
house, oppor-
with an offer
24 hours—for
is an obvious
with the plain.
ers in his ears,
e accepts the

inmaker, may
ebank, but he
who has a way
e had freshly
r Shaw. Seeing
n she really is,
her image re-
reflection gives
lence.

Geraldine Page
performance to
e in the theat-
Darren Mc-
ing of the title
t feather to his
ame, as Lizzie's
ivan and Albert
are capable in

is the producer,
Hope Abelson,
on at the Cort
ted and Ralph
sets, both gen-
od journeyman

situation, for
responsible, is
am.

PHILUS LEWIS

IS

THE MATTER
de and, except
arture, faithful
raham Greene
reen medium is
veying Greene's
gles, the picture
rth-while adult
who, like myself,
ted to the book
ers of the novel,
man destroyed
ssive and finally
y. It has always
obie, the unim-
il servant—torn
bligation to his
his love for the
into his sphere
—was the victim
tionalization for
this reservation

FOR THAT SPECIAL
CHRISTMAS GIFT
give the famous

SAINT ANDREW DAILY MISSAL

Latin and English Text, available
in THE REGULAR or LARGE
EDITION; the popular FOUR
VOLUME POCKET EDITION

or

THE SUNDAY MISSAL

all at various prices
write for price list

Sold at all Catholic Book Stores

THE E. M. LOHMANN CO.
Religious Articles, Books,
Church Goods

413 Sibley Street • St. Paul 1, Minn.

For Christmas—
America and Catholic Mind—p. 287.

Notices

12 cents per word
Payment with order

IRISH BOOKS. Belek China, Linens,
Celtic Crosses, Rosaries, Cards, etc. Write
for Catalog. Irish Industries Depot, Inc.,
876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding
values and qualities. Plexiglas Pall
Foundations—5½" 6", 6½" and 7"—
\$1.00. Silk embroidery Floss. Ecclesiasti-
cal transfer patterns. Linen Girdle Cro-
chet Thread. Free Samples. Mary Moore.
Importer. Box 394 M. Davenport, Iowa.

JESUIT HOME MISSION. My Hope—a
school to plant the Catholic tradition.
Small contributions are precious and
welcome. Rev. John Risacher, S.J., Holy
Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build
school; 163 Catholics in two counties of
85,000 population. Please help us! Rev.
Louis R. Williamson, St. Mary's Parish,
Hartsville, South Carolina.

MISSIONARY SISTERS NEW NOVITIATE
would be grateful to anyone who would
supply one of the following—organ,
piano, Communion Priedieu, Thurible
Stand, typewriter. Rev. Mother, 214 Ash-
wood Road, Villanova, Pa.

ORANGES, grapefruit, uncolored, juicyful.
INDIVIDUALLY SELECTED, \$3.50
bushel. Satisfaction guaranteed. RIO-
LEMCA, PALATKA, FLORIDA.

ORDINATION ANNOUNCEMENTS.
Prayer cards Samples. L. Prah, Old York
Rd & 35th, Baltimore 18, Md.

milites against the over-all impact of
the story, it in no way detracts from
one's admiration for Greene's ability to
evoke the texture of life, to communi-
cate precise and compassionate charac-
ter insights and to set forth a moral
problem in explicitly moral terms.

The movie, made on location in
Sierra Leone and directed with great
insight by George More O'Ferrall, cap-
tures the complexity and vitality of
the book, a not inconsiderable feat
when one recalls the shambles the
screen has made of some other Greene
novels. In this it gets incalculable as-
sistance from Trevor Howard's ad-
mirably realized Scobie and the per-
formances of Elizabeth Allan and
Maria Schell as the two women.

The film's one radical departure
from the original concerns the ending,
into which a *deus ex machina* is intro-
duced to soften the hero's suicide.
That term is particularly appropriate
because the device, which under other
circumstances could be dismissed as
bad melodrama, can only be inter-
preted here as divine intervention to
give Scobie time for repentance "be-
tween the stirrup and the ground."
The change certainly eliminates the
book's most controversial feature but,
on different grounds, it is just as de-
batable. (Associated Artists)

THE LAST TIME I SAW PARIS is a
very long and lugubrious movie based
on a very short story by F. Scott Fitz-
gerald taken out of its context. The
story is "Babylon Revisited," which
was about American expatriates living
in Paris between the two world wars.
In the movie the period has been up-
dated to VE Day and its immediate
aftermath. As a result it loses the uni-
versal connotations of Fitzgerald's
chronicling of the Lost Generation
and becomes instead merely the rec-
ord of the irrational behavior of a
couple of individuals.

Its would-be novelist hero (Van
Johnson) gradually loses his integrity
through contact with his wife's ir-
responsible way of life. Its heroine
(Elizabeth Taylor) goes through the
reverse process and finally dies wist-
fully of pneumonia in the age of pen-
icillin. Both characters are singularly
insignificant and dull for adult movie-
goers.

By way of box-office insurance,
however, the picture does have the
title song, a handsome Technicolor
production and a high-powered sup-
porting cast (Walter Pidgeon, Donna
Reed, et al. (MGM)

MOIRA WALSH

(AMERICA's moral approval of a film is
always expressed by indicating its fitness
for either adult or family viewing. Ed.)

Give Books This Christmas

Joan of Arc

By LUCIEN FABRE. Trans-
lated by Gerard Hopkins.
The Maid in all her humanity
and glory. "Outstanding . . .
a distinguished, forceful and
vivid biography."—Common-
weal. Illustrations and maps.
\$5.00

THE Land Beyond

A Story of
the Children's Crusade

By RUTH ADAMS KNIGHT,
author of *Halfway to Heav-
en*. Illustrated by Wesley
Dennis. A mountain boy and
his great dog journey across
the treacherous Alps to join a
famous Crusade. "Beautifully
written and deeply reverent."
—ALA Booklist. Teen ages.
\$2.95

At all bookstores

McGraw-Hill Book Co., Inc., N. Y. 36

To Bring
Your
Child
Closer to
the Children
of The Old
Testament



BIBLE CHILDREN

By PELAGIE DOANE

Pictures in full color by the author

With skill and reverence these
lovely childhood stories of eleven
Old Testament figures bring the
ancient world to life. Children will
return to them again and again,
and they are perfect for reading
aloud in the family circle. Full-
page, full-color pictures with each
story. Specify Catholic edition
with Imprimatur. Ages 6-10. \$2.75

At all bookstores

J. B. LIPPINCOTT COMPANY
Philadelphia New York

Catholic Book Club

INFORMATION

The CATHOLIC BOOK CLUB is owned and directed by The America Press. It is the first, the original CATHOLIC BOOK CLUB. Its editorial board is headed by Father Harold C. Gardiner, Literary Editor of AMERICA, author of *Norms for the Novel*, *Tenets for Readers and Reviewers*, etc. The executive secretary is Miss Mildred McSkimming of The America Press staff. The President is Father Joseph F. MacFarlane, business manager of the America Press.

On the editorial board with Father Gardiner are—Monsignor Joseph M. Egan, pastor of a busy parish in the Bronx and for 18 years professor of history in New York's diocesan seminary. Also Anne Fremantle—mother, convert, and for a time special correspondent of the *London Times* to Moscow. And Dr. Francis X. Connolly, Fordham, A.B., M.A., Ph.D., Chairman of the English Department at Fordham, author, textbook writer and editor. And Dr. James Edward Tobin, father of five children, Boston College graduate, M.A., and Ph.D. at Fordham, ten years head of Graduate English Department at Fordham, author, editor, publisher's consultant, English professor at Queen's College, New York.

Ten manuscripts are rejected for every book that is accepted.

A free book is offered to everyone who enrolls intending to buy at least four books a year. The average price of a CBC book is \$3.75.

A selection card is sent in time each month naming the coming choice. Keep it and you receive the book. Return the card and no book is sent.

Every fifth book is given FREE to members. All books are at bargain prices. The more members, the lower the price will become.

The CATHOLIC BOOK CLUB chooses carefully, wisely, well for its readers. It furnishes a monthly newsletter with reviews and recommendations of other good reading as well as the current selection.

Why don't you try a quality Book Club? Without stirring from your home, good books from all over the world come to you from the rare combined wisdom of expert consultants.

December Selection—an historical novel, *Thunder on St. Paul's Day*, by Jane Lane., \$3.00. Free Introductory Gift—12 full-color, large reproductions of great masters.

CATHOLIC BOOK CLUB

70 East 45th St., N. Y. 17, N. Y.

Enrol me as a member of the Catholic Book Club. Send *Thunder on St. Paul's Day* at \$3.00 and send *Sacred Paintings* free to me:

Name

Street

City..... Zone.. State...

Money Enclosed... Bill me...

Amount A2

RECORDINGS

As soon as high-fidelity enthusiasts began to assemble parts for home music systems, they began what turned out to be an almost continuous search for just the right records to show their friends how well their sets reproduced the high frequencies, the lows, the in-betweens, etc. Record companies have come to their rescue by assembling on single discs recordings ideally suited to show off the best there is in a high-fidelity sound system. Some of these "test records" are a valuable aid for the prospective buyer in testing parts, and a means to find out if equipment already purchased is still in good working condition.

Westminster's *Hi-Fi Demonstration Record* (DRB. \$3.50) has a stroboscope on the label to show if the turntable is revolving at exactly 33 1/3 rpm. At the beginning of the record are frequency tones from 40 to 15,000 cycles. A voice announces before each presentation how many cycles you ought to hear. This is a good feature, because not everyone will be able to hear all of the frequency tones. Then follows an assortment of excerpts from Westminster records chosen to give high frequencies, low frequencies and definition, and to show the different instruments in their extreme ranges and against the background of full orchestra. A printed guide tells what to listen for in each example.

The Capitol record, *A Study in High Fidelity* (SAL 9020. \$6.95), is elaborately boxed and includes an excellent discussion of high fidelity by Charles Fowler, editor of *High Fidelity Magazine*. One side of the record is devoted to classical, the other side to popular selections. People who are interested only in the classical side may buy the ten-inch record (LAL 9024. \$4.94). In his comments, Charles Fowler points out exactly what a good system should allow you to hear.

Victor has recently released its contribution to test records, *An Adventure in High Fidelity* (LM-1802. \$6.95). Boxed, it has an extensive discussion of high-fidelity recording by R. D. Darrell, noted record authority, and includes a short dictionary of terms used in hi-fi language. Included in the box is a washable foam-rubber turntable mat which will cushion the records and help keep them clean. On one record side is a musical hodge-

podge concocted by Robert Russell Bennett to show off the extremes of high fidelity.

On the other side of the disc is an interesting comparison consisting of one short section played three times, first with unrestricted frequency range, then using from 100 to 8,000 cycles, and finally restricting the cycles to the short range of 200-5,000. Roberta Peters, Victoria de los Angeles, Jussi Bjoerling and Leonard Warren demonstrate how the human voice should sound in high fidelity, a feature not included in the other records. The test ends with four selections from popular music.

Urania's *High Fidelity Demonstration Record* (URLP-7084. \$5.95) gives frequencies from 30 to 10,000 cycles, but without a voice to identify them. Then, with excerpts from the masters (Wagner, Boito, de Falla, Tchaikowsky, Ponchielli and Dohnanyi), it shows different sections of the orchestra in typical high-fidelity passages. There are no accompanying explanatory notes.

A different type of test record is Dubbings' (D 100. \$3.50). It gives frequency tones from 30 to 12,000 cycles and then, through scientifically worked-out devices, allows you to check your own phonograph for rumble, wow and flutter. You may also test the tracking ability of your stylus. Full instructions accompany the record.

Audax Stylus Disk (\$3.90) is supposed to change color when a worn needle is used on it. However, we used an assortment of old, worn-out, cast-off needles on our record and could not succeed in making it change color.

London's record, *Microgroove Frequency Test Record* (LL738. \$5.95), contains only frequency tones from 40 to 15,000 cycles, though it does give a greater number between those limits than are found on the other records.

For fun, and to show off your set, but certainly not for musical satisfaction, try Cook's *Speed the Parting Guest (Hi Fi Bull in a Chime Shop*. No. 1041. \$4). If your set has not fallen apart by the end of the record, try Victor's latest *Hearing Is Believing* (SRL 12-1. \$1). On one side of this 12-inch disc are five compositions recorded before the advent of high fidelity, then, immediately following, each composition is repeated as recorded within the last two or three years. You will really appreciate what you may have begun to take for granted, even though high-fidelity recording and reproducing techniques are still in their infancy.

PHYLLIS GLASS

Robert Russell
the extremes of

the disc is an
consisting of
ed three times,
ed frequency
a 100 to 8,000
restricting the
e of 200-5,000,
de los Angeles,
Leonard Warren
human voice
fidelity, a fea-
the other rec-
with four selec-
sic.

ity Demonstra-
-7084. \$5.95)
a 30 to 10,000
voice to iden-
excerpts from
Boito, de Falla,
elli and Del-
rent sections of
al high-fidelity
no accompan-

test record is
3.50). It gives
30 to 12,000
gh scientifically
allows you to
phonograph for
atter. You may
ability of your
ons accompany

(\$3.90) is sup-
r when a worn
However, we
f old, worn-out,
our record and
making it change

icrogroove Fre-
LL738. \$5.95),
ncy tones from
though it does
r between those
d on the other

ow off your set,
r musical satis-
eed the Parting
a Chime Shop.
our set has not
d of the record,
aring Is Believ-
On one side of
e five composi-
e the advent of
immediately fol-
ition is repeated
the last two or
really appreciate
egun to take for
gh high-fidelity
ucing techniques
ncy.

PHYLLIS GLASS

★
What's a good
Christmas gift



For a Special Person
who
☐ is well informed
☐ likes serious reading
☐ knows current events
☐ reads book reviews
☐ wants Christian leadership
☐ seeks Catholic ideals
☐ is in education
☐ is in public life
☐ is in a profession

P.S.
- We recommend
AMERICA
a weekly review
THE CATHOLIC MIND
a monthly reprint magazine

THE AMERICA PRESS
70 E. 45th Street, New York 17, New York

COMBINATION GIFT

**America and
The Catholic Mind**

Payment enclosed ☐
Bill me ☐

3 years ☐ \$23.00*
2 years ☐ 16.00*
1 year ☐ first subscrip-
tion \$9.00* each subse-
quent one-year gift sub-
scription \$8.00*

*Add \$2.00 per year for foreign mailing.
Add \$1.50 per year for Canadian mailing.

Please send gift subscription of America and
Catholic Mind

To _____
Address _____
City _____ Zone _____ State _____

Please send gift card to the above from me ☐

Sign card "from _____"

My Name
Address
City Zone State

Be sure you have filled in this box

INDIVIDUAL GIFT SUBSCRIPTIONS

America

Payment Enclosed ☐
Bill me ☐

3 years ☐ \$17.00*
2 years ☐ 12.00*
1 year ☐ first subscrip-
tion \$7.00* each subse-
quent one-year gift sub-
scription \$6.00*

*Add \$1.50 per year for foreign mailing.
Add \$1.00 per year for Canadian mailing.

Please send gift subscription to America to:

Name _____
Address _____
City _____ Zone _____ State _____

Please send gift card from me ☐

Sign card "from _____"

The Catholic Mind

Payment enclosed ☐
Bill me ☐

3 years ☐ \$7.00*
2 years ☐ 5.00*
1 year ☐ first subscrip-
tion \$3.00* each subse-
quent one-year gift sub-
scription \$2.00*

*Add 50 cents per year for foreign and Canadian mailing

Name _____
Address _____
City _____ Zone _____ State _____

Please send gift card from me ☐

Sign card "from _____"

Your friends will be grateful to you for these gifts for 1955

Ideal GIFT Books

MORE BLESSED THAN KINGS

Essays on Certain Minor Characters in the Four Gospels

By Vincent P. McCorry, S. J.—By sketching certain persons who are given but scant notice in the Four Gospels the author teaches lessons about the spiritual life. This volume displays the same robust sense of humor and fine feel for things spiritual as his earlier works—*Most Worthy of All Praise, As We Ought* and *Those Terrible Teens*. Highly recommended to all readers. \$3.00

THE BIBLE IN CROSSWORDS

By Henry Michael—For that hard to find gift buy our crossword puzzle series aimed at increasing interest in the Bible. The book includes seventy-two puzzles, one for each book of the Bible, and is calculated to tax the ingenuity of all puzzle fans. \$.75

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland



**The Green Label
Is the Green Light**

If You're on a Restricted Diet

SEXTON pioneered canned foods without sugar or seasoning. The green label identifies this complete line of fruits, vegetables and juices.

Sexton Restricted Diet Division brings you delicious and nutritious foods prepared under the same high standards of all other Sexton foods. They have the acceptance of the American Medical Association.

Better food stores have the green label Sexton Restricted Diet products.

John Sexton & Co., Sexton Square, Chicago, Ill.

CORRESPONDENCE

Disputable debate

EDITOR: Thanks for your presentation of the case against debating recognition of Red China, in your issue of Nov. 6 (p. 143). A number of those who disagreed with the Catholic Students' Mission Crusade's position seemed to think that we were entirely opposed to debating communism. We were only opposed to putting good propaganda material into the hands of Communists for them to use against us.

Your Comment put the case into purely academic terms, which, it seems to me, must be admitted, whether one wishes to enter into the political and religious angles of the question or not. However, if it is impossible to separate the political from the religious aspect of communism, that is not to be blamed on the Catholics. The Communists themselves are the ones who have made such a separation impossible.

(MSGR.) EDWARD A. FREKING
National Secretary, C.S.M.C.
Cincinnati, O.

Index applicant

EDITOR: I wish to thank you for the excellent publicity you have given my book, *The Human Animal*, in the editorial pages of AMERICA (11/6).

There is only one minor objection I have to this splendidly perceptive editorial. I think you are perhaps unfair to Dr. Homer W. Smith, for he was only paraphrasing, almost quoting, me in the quotations which by implication you attribute to him.

I have one more favor to ask of you. Can you advise me as to how I might be placed on the *Index Librorum Prohibitorum*? Does one have to apply? Or will you folks take care of that yourselves?

WESTON LABARRE
Associate professor of anthropology
Duke University
Durham, N. C.

Education of scientists

EDITOR: With regard to the editorial "Do Scientists know history?" in your Oct. 23 issue I should like to make some comment.

Since my graduation from college I have known, on varying terms of intimacy, more than 300 scientists in all fields. I found some of them dull, some excellent companions, some inclined to be shy, some inclined to be

extroverts, but all of them discouragingly normal. . . .

It is entirely possible, and even probable, that young men raised in a highly competitive society which is almost totally secularistic should know very little about "the relations of man to his society" as Dr. J. Robert Oppenheimer has confessed about himself. It is also natural that a scholar in any field can become so absorbed in that field that he loses sight of the world about him. . . .

It seems rather typical of American higher learning that some variation of the "Twenty Questions" game as applied to doctoral candidates can somehow prove valuable in our world today. Education is a subjective process which I had always thought started at the cradle and lasted to the grave.

I shall support any movement to return the liberal-arts college to its rightful position as being truly concerned with the arts (liberal). But from my rather lengthy experience in colleges and universities as both student and teacher, I wonder how many college administrators, who spend so much time reading the enrolment "dope sheet," will be with me.

The sad state of much of higher learning in America did not come about overnight. It has been building up for years. The enrolment race is on and woe to him who opposes it. He's undemocratic. Colleges have become training schools for business and industry as well as the professions. Perhaps this is as it should be, but please let's not be shocked if the product we produce is the same one we designed. This merely shows our efficiency.

JAMES BERNARD KELLEY
Uniondale, N. Y.

False Witness

EDITOR: In the Nov. 6 AMERICA, in the Comment dealing with the recognition of Red China as debate topic, you stated, "Donald McDonald of the Dubuque Catholic Messenger, however, thought this attitude 'foolish'." I think it should have read "Donald McDonald of the Davenport Catholic Messenger . . ."

The archdiocesan paper of the Dubuque, Iowa, Archdiocese is the *Witness*. Am I right?

ALFRED J. GEHL, S.J.
Spokane, Wash.

(Our correspondent, to whom thanks is right. Apologies for the error. Ed.)

discourag-

e, and even
n raised in a
ty which is
stic should
the relations
Dr. J. Rob-
fessed about
that a schol-
e so absorbed
sight of the

of American
e variation of
game as ap-
es can some-
our world to-
ective process
ght started at
the grave.
movement to
ollege to its
g truly con-
liberal). But
experience in
as both stu-
ler how many
who spend so
e enrolment
th me.
ch of higher
d not come
been build-
enrolment race
no opposes it.
eges have be-
business and
e professions.
ould be, but
d if the prod-
same one we
shows our ef-
RD KELLEY

AMERICA, in
ith the recog-
debate topic,
Donald of the
essenger, how-
ude 'foolish'.
read "Donald
port Catholic

aper of the
diocese is the

GEHL, S.J.

whom thanks
he error. En.)